PULPIT-CONCEPTIONS POPULAR-DECEPTIONS

OR,

The Grand Debate resumed,

In the point of

PRAYER.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Wherein it appears

That those *Free Prayers* so earnestly contended for have no advantage above the *Prescribed Liturgie* in publick Administrations.

Being an Answer to the Presbyterian Papers presented to the most Reverend the Ls. Bishops at the SAVOY upon that Subject.

Laurence Womock

1 Sam. 15. 22.
Behold, to obey is better then sacrifice.

Phil. 2. 17.
Αλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω, καὶ συνχαίρω πᾶσιν ὑμῖν.

LONDON,
Printed for Richard Royston at the Angel in Ivie-Lane.

Tr. R.
W 872 P

The PREFACE.

IT was well said of M^r. Case, *in his Sermon before the* Peers, *March* 25. 1646. *That* [if either Saints may make Opinions, or Opinions may make Saints, we shall quickly have more Opinions then Saints in the Land.] *Indeed this Land is overgrown with* wild *Opinions, and* those *Opinions have been planted in it by* pretended *Saints.* Pag: 38.

The design therefore of these *Papers is, to* blast *some of those Opinions, and to undeceive some of those persons, who are otherwise too forward to lose as well their* Souls *as their* Charity *in their* Opining. *For they rest not in the* Speculation, *their Opinions have an influence into their* Practice, *and from* Opining *they proceed to* Judgment, *and pass their Sentence, as much to their own* peril *and the* injury *of the Church, as to the* Scandal *of their* Seduced *Confidents. For (amongst other things which fall under their Censure) while they vilifie the* Liturgie, *they reproach the* Church, *which performs her Solemn* Service *by it; and while they admire their own* Conceptions, *as the certain* Effects *of Grace and* Vehicles *of Comfort, they deceive* themselves; *and while they insinuate their attainments of* Art *and* Industry *to be immediate* Inspirations *and the special* Gift *of God, they delude the* people.

14408

And yet, whether All the Devotions of the Church in Publick Aſſemblies *ſhould be reſtrain'd to* Preſcribed *Forms, is a queſtion wherein perſons of great Learning and Integrity ſeem to be divided; and the* Preſbyterian-Divines *more eſpecially ſeem to lay the main ſtreſs of their* Grand Debate *upon this Article. For they tell us,* * *This Propoſition in queſtion,* [That it is needful to the Peace of the Church that all the Churches under one Prince ſhould uſe *one Form of Liturgie*] *containeth the reſt; And they ſay further,* [It is a matter of far greater trouble to us, that you *(the Commiſsioners they mean)* would deny us and all Miniſters the Liberty of uſing any other Prayers beſides the Liturgie, then that you impoſe theſe; *And again they adde,* [That if once it be known that you *(the ſaid Commiſsioners)* have a deſign to work out all Prayers (even thoſe of the Pulpit) except ſuch as you preſcribe, it will make many thouſand people, fearing God, to be averſe to that which elſe they would have ſubmitted to.]

* *The Grand Debate,* p. 48.

Page 70.

Page 90.

By which expreſsions we may perceive they have a great fondneſs for their own Conceptions: and for my part, I profeſs ingenuouſly, I was ſo far from attempting to encounter them out of deſign or choice, that I had ſome kind of prejudice *to the practice I was to plead for, having never accuſtomed my ſelf to it. But being drawn into*

into this ingagement by such an invitation as I could not handsomly decline, I was concerned to weigh the point in order to my own satisfaction, that so I might be the better able to give an account thereof to others.

But my purpose is not to run over the whole Volume of their Exceptions against the Liturgie; (such a presumption would be inexcusable, an intrusion into that Office which is incumbent upon others by a more especial obligation:) but to gratifie a particular Expectation, and by thus Skirmishing the Party, to discover that they have more Colours on their side then sound Weapons; and though they can make a shift to make a Show, and by false Musters to seem numerous, yet that their Forces are not impregnable.

But I desire not to be mistaken; for I do not goe about to disparage so excellent and divine a duty as Prayer is, or discourage from the frequent practice of it. I am satisfied that occasional Ejaculations and Prayers of a private Conception are not unlawful; and the experience of devout and holy Souls assures me, that (as they may be used, especially in private) they are of great efficacy and very beneficial. But when they are set up in competition with a well-digested Liturgie, prescrib'd and establish'd by Authority for publick use, I am at a stand, and cannot find reason enough to be their Advocate, or give them my suffrage upon that account.

For I observe, that the most Seraphic Souls, whose

Converſation is in Heaven, *and their Lives unreprovable in all things*, They *are much addicted to the* Publick *Form, and Holy Martyrs have made uſe of it as their beſt Cordial, and died with it in their boſomes. And truly the reverence which I do moſt deſervedly bear to the example and Authority of ſo venerable a Sanctity, doth heighten my eſteem of it, and will not allow me to quit my intereſt in the* Liturgie.

I obſerve on the other ſide, that men of looſe Principles (as to the duty of Subjection and Obedience eſpecially) do very much dote upon their Extemporary *Conceptions; and* Malefactors *(not of the leaſt magnitude) without any ſignification of* Repentance *for their Crimes, applaud themſelves in this Exerciſe, and are tranſported with the ſenſe of ſuch their* occaſional enlargements. *And for this reaſon I cannot perſwade my ſelf to think this* Pretended Gift *ſuch a* ſoveraign Amulet, *as is able to ſecure All perſons which carry it in their* head, *or wear it at their* tongues *end.*

But it may be return'd upon us, That ſuch as have a good opinion of the Liturgie, *and offer up their Devotions in it, are not very ſtrict in meaſuring their lives and actions by the* Rules *of it. I wiſh there were leſs of truth in this Objection: But let us conſider the nature of the thing it ſelf. For God's part, being the* Ancient of daies, *and knowing our thoughts* long before, *He can no more be taken with the* Novelty *then with the* Elegancy

gancy *of our Expreſſions. And for man, That* Variety *of* Conceptions, *(ſo earneſtly contended for) hath more of* temptation *and* peril, *but not more of real advantage, then a Preſcribed* Liturgie.

This indeed is no fewel to feed our wanton *Curioſity: but for a ſolid Vertue and Devotion. In ſubmiſſion to the uſe whereof, we exerciſe our* Humility *and* Obedience, *our* Self-denial, *and the* reſignation of our own Judgment; *all which are duties of high account in the holy Goſpel. Whereas* thoſe *other are more apt to be perverted, to be made an entertainment for* Fancy, *and to poiſon the heart with* affectation *and vain-glory. If they have any* Prerogative *above the* common Form, *I am confident, we ſhall find the* influence *of it no where but upon the* ſenſitive nature, *or* lower *Region of the Soul. If the* Will *and the* Underſtanding *be more* united *unto God, and better* fixed *upon* him, *by this means, ſure* they *are able to make proof of it; and if* they *can doe this,* they *may gain a* Proſelyte *to their Party. But till I find better Arguments then any* they *have yet produced, I ſee no* uſurpation *nor* abſurdity *nor* inconvenience *in it, if it be* needful *to have a more particular addreſs in the* Pulpit, *for a* ſpecial *bleſſing upon that* Diſpenſation, *That it be* preſcribed *to us by our* Superiours. *And to* Their *Authority and Prudence I humbly ſubmit my ſelf, with the whole Diſcourſe that followeth upon this Argument.*

Books ſold by *R. Royſton.*

1. The *Calviniſt's* Cabinet unlock'd, or *Tilenus* his Apologie againſt Mr. *Baxter*, ſet forth in the Preface to his *Grotian* Religion.

2. *Memoranda* touching the Oath *ex Officio*, together with an abſtract of the Apologie written by Dr. *Coſens*; as alſo a Manuſcript of Dr. *Davenant's* late Biſhop of *Salisbury*; by Sir *Edward Lake* Baronet, Chancellor of *Lincoln*, new. 4°.

3. The Merit of the Old Engliſh Clergy aſſerted; and the Demerit of the New diſcovered. new. 8°.

4. A brief Survey of Antiquity for the tryal of the Romiſh Doctrines aſſerted in a book intituled *Scripture miſtaken*, by *H. Ferne* late Lord Biſhop of *Cheſter*. new. 12°.

PULPIT-CONCEPTIONS, POPULAR DECEPTIONS:

OR,

The Grand Debate resumed,

In the point of

PRAYER.

THAT the jealous or unwary Reader may find no temptation to mistake our meaning, we must premise, That the *private Devotions* of single persons are not the Subject of this Debate; and consequently, Whether the use of a *Set Form*, or his own *occasional free* Conceptions be most beneficial, is left to every mans own experience to determine, being professedly no part of our Inquiry. What is fittest for the Celebration of Divine Service in *Publick Assemblies*, What most advantageous to God's *Glory* and the peoples *Edification*; This is it which falls under our present Examination.

That the *Liberty* which some men plead for, in this particular, hath been a Liberty to vent their *Passions*, to insinuate their *Jealousies*, to disseminate their pernicious

Principles, to foment a *Faction*, is ſo evident, that he muſt have been ſomewhat more then aſleep in the time of our late Storm, who hath not obſerved it. The door was no ſooner opened for the *inlargement* of (that which *They* call) the Spirit of *Grace* and *Supplication*, but we found preſently that the Spirit of *Contradiction* and *Diſobedience* was let looſe upon us. Whether that Spirit of *Moderation* ſo much pretended to, be a ſufficient Curb to reſtrain the like Enormities at preſent, they are beſt able to judge, who have moſt opportunity to frequent thoſe Publick Exerciſes wherein ſuch a Liberty is ſtill uſed.

That the indiſcretion or intemperance of ſome men ſhould occaſion a Law that binds up the Liberty of all the reſt, may ſeem ſevere, yet is not, for thus it muſt be in the Government of *Societies*, not only for *Uniformity*, (which makes them ſolid and beautiful) but to prevent ſundry miſchiefs which otherwiſe would certainly inſue. A diſcrimination in this Caſe would prove a matter of envy to ſome, of diſcouragement to others, an entertainment to the itching eare, the curioſity and vanity in moſt; and he had need be mortified into a profound humility, that does not abuſe his Licence, and make it an opportunity to exerciſe his Pride and Oſtentation, in ſtead of his pretended Gifts.

To prevent which Irregularities, it well becomes the Care and Prudence of our Governours, to tie us up ſtrictly to the uſe of Preſcribed Forms in our Publick Worſhip: provided thoſe *impoſed* be not *unlawful* or *inexpedient*; which is the main Matter of this Debate.

That in St *Paul*'s days, not only Prayers, but Pſalms alſo, were made by ſome perſons upon the Sudden and immediate Suggeſtion of the Spirit, is the intimation of that Apoſtle, 1 *Cor.* 14. 14, 26. "Leſt men through their igno-
"rance ſhould petition for things impertinent and unpro-
"fitable,

Vide Chryſoſt. & Theophylact. *ad locum.*

"fitable, that Χάρισμα, that *Gift* of Prayer, was confer-
"red upon some one that then lived amongst them, and
"what conduced to the common welfare of all, that he
"begg'd on their behalf, and taught others also to peti-
"tion for it. Thus [a] St *Chrysostome* and [b] *Theophylact*.

a *Ad Rom.* 8. *homil.* 14.
b *Ad Rom.* 8. 26.

But *This* with other *Miraculous* Gifts (which were needful at the Founding of the Christian Church, as Scaffolds are for the Erecting of a Building) when the Church was well established, were taken away, and the Fabrick left to stand upon the strength of those Pillars and Principles which were designed to support it. And forasmuch as the necessity of Prayer was to continue, the use of it likewise was to be perpetuated to the worlds end; and to this purpose the absence of that Gift was supplied by the Ministery of a *Liturgie*, which is the importance of those words which follow there in St *Chrysostome*, ὃ καὶ νῦν σύμβολόν ἐστιν ὁ διάκονος, τὰς ὑπὲρ τοῦ δήμου ἀναφέρων εὐχάς, *Of which* [extraordinary dispensation] *the Deacon is now the Symbol* and representative, *in his offering up of prayers for the People*; which certainly the *Deacon* in St *Chrysostome*'s time performed by an established Liturgie. * Whereupon the Father saith, ἴστε δὴ οἱ πιστοὶ τίνα δεῖ εὐχεσθαι, πῶς πᾶσα κοινή ἐστιν ἡ εὐχή. The Faithful knew very well what they were to Pray for, all Prayer being Common (and so, well known) amongst them. And *Ignatius*, Contemporary with the Apostles, and a Disciple to one of them, and therefore well acquainted with their mind, doth vehemently exhort the *Magnesians* to the use of one *Common prayer*, as we shall have occasion to shew more fully anon. And that the Apostle himself was no enemy to this kind of *Uniformity*, may be reasonably evinced from his woing the several Churches in a *Dialect* that can hardly be forced to a *Contrary* interpretation; [*Now I beseech you brethren*, (saith he, to

Ad Rom. homil. 14.

* *In* 1 *ad Tim.* 2. *Homil.* 6.

1 Cor. 1. 10.

the *Corinthians,*) *by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no Diviſions or Schiſms amongſt you: but that ye be perfectly joyned together in the ſame mind and in the ſame judgement.*]

ad locum. Therefore, ſaith *Deodati*, He requireth *a Conſent in words, thoughts, affection, and will*; to the end *that all may be entire.* To this purpoſe alſo that great Apoſtle prayes unto God, on behalf of the Church planted among the *Romans*, in theſe words, [*Now the God of patience grant you to be like-minded one towards another, after the example of Jeſus Chriſt.*] But would the Apoſtle have a conſent of mind onely, and no conſent in their expreſſions of it? an *Unity* in *Doctrine*, and no *Uniformity* in the holy Offices of Religion? No ſurely, He would have them accord in mind, that they might the better communicate in the practice of external Forms of Worſhip; for what elſe can be implyed by his following words, [*That ye may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt?*] From which Scriptures 'tis obvious to collect, that a *harmony* of Devotions (as to the external *mode* and vocal expreſſion) as well as of Judgment, is very acceptable to God, and very commendable in God's Worſhip and ſervice. To deny this is to impeach the wiſdome of the great Apoſtle, which was aſſiſted by Divine inſpiration.

Rom. 15. 5.

Verſe 6.

Our proof then for the Lawfulneſs of a Preſcribed *Liturgie* is managed thus:

That Service of God which is Conſonant to Holy Scripture is Lawful. [This Propoſition cannot be denied unleſſe ſomething Conſonant to Scripture be unlawful.] This therefore being granted, I aſſume,

The Service of God performed by a Preſcribed Liturgie is Conſonant to Holy Scripture. Ergo.

This Propoſition is proved after this manner; *That Service*

vice of God whereby we declare that we are perfectly joyned together in the ſame mind and in the ſame judgement, *whereby we do all ſpeak* the ſame thing, and with one mind and one mouth glorify God, *That ſervice is conſonant to Holy Scripture*; (for they are the very words of it:)

By the Service of God performed by *a Preſcribed Liturgie* we declare, that we are perfectly joyned together *in the ſame minde and in the ſame judgement, we do all ſpeak the ſame thing, and with one mind and one mouth glorifie God.* Etgo.

It is therefore no waies contrary to Scripture what we find declared [a] *in Synodo Epaunenſi*, That *Ad celebrandum divina officia, ordinem, quem Metropolitani tenent, Provinciales obſervare debebunt.* In the celebration of the Divine Offices that Order which was obſerved in the Metropolitical Church was to be the ſtandard and patern to which the whole Province was to conform. And ſo it was determined [b] *in Concilio Gerundenſi*, to this purpoſe, *Inſtitutio Miſſarum, ſicut in Metropolitana Eccleſia agitur, ità in Dei nomine, in omnibus provinciis tam ipſius Miſſæ ordo, quàm Pſallendi vel Miniſtrandi conſuetudo ſervetur.* And there is an excellent reaſon alledged for it in the [c] 4. Council of *Toledo*, *Poſt rectæ Fidei confeſſionem, quæ in Sanctæ Dei Eccleſia prædicatur, placuit ut omnes Sacerdotes, qui Catholicæ fidei unitate complectimur, nihil ultra diverſum, aut diſſonum in Eccleſiaſticis Sacramentis agamus; nè quælibet noſtra diverſitas apud ignotos, ſeu Carnales, Schiſmatis errorem videatur oſtendere; & multis exeat in Scandalum varietas Eccleſiarum. Unus ergò ordo Orandi atque Pſallèndi à nobis per omnem Hiſpaniam atque Galliciam conſervetur; unus modus in Miſſarum ſolennitatibus; unus in veſpertinis officiis; nec diverſa ſit ultra à nobis Eccleſiaſtica conſuetudo; quia unâ fide continemur & regna. Hoc enim & Antiqui Canones decreverunt, ut una-*

[a] Cap. 27.

[b] De Conſecr. d. 2. C. Inſtitutio.

[c] Cap. 2.

unaquaque provincia & Psallendi & Ministrandi parem consuetudinem teneat. After the confession of the true Faith, which is preached in the holy Church of God, they would have all the Catholick Priests, which were comprehended in the unity of the Catholick Faith, to doe nothing different or disagreeing in the celebration of Divine Service; lest amongst strangers, or Carnal men, their diversity should be taken for an evidence of Schism, and their variety become a matter of Scandal. They would have one order of Prayer & Singing observed throughout *Spain*, &c. one *mode* in the Solemnities of the Sacrament, one in the Offices for the Evening: Neither would they admit of any diversity of usages in the Church; because they were of one Faith and one Kingdome. And this they declare to be according to the Decrees of the (then) Ancient Canons.

But perhaps though a prescribed Form of Prayer be very *lawful*, it may be wonderfully *inexpedient*, and under that notion it may be fit to explode and turn it out of the Church. What the *Presbyterian Divines* have delivered to this purpose, we are now strictly to examine, by taking a punctual survey of that *harangue* which they delivered at the *Savoy* upon that Argument.

By what means this came to be ushered in, we shall inform you, by giving you notice that the said Divines did propose, [*That all the Prayers and other Materials of the Liturgie may consist of nothing doubtful or questioned amongst pious, learned, and orthodox persons.*] And they adde further, that [*To Load our Publick Forms with the Private Fancies upon which we differ, is the most Soveraign way to perpetuate Schism to the worlds end.*] Here the *Episcopal* Divines joyn issue with them, and return this Answer, [*We heartily desire that, according to this proposal, great care may be taken to suppress those private conceptions*

The Grand Debate, page 2.

Id. p. 57.

of

of Prayer before and after Sermon, leſt private Opinions be made the matter of Prayer in publick, as hath, and will be, if private perſons take Liberty to make publick Prayers.] This is that which raiſeth the great cry, that hath awakened my attention, and engaged my pen to weigh the ſeveral periods and accents of it.

For thoſe *Epiſcopal* Divines having declared their deſire (which ſeems very reaſonable) that the *haſty Conceptions* of private perſons might ſtrike ſail to the *preſcribed Forms* of *ſolemn* Service in the Church; The *Presbyterians*, as if they had been touch'd in the apple of their eye, let looſe their paſſions, and reply to them in theſe words, [*The deſire of your hearts is the grief of ours:*] ibid. and to break the force of their reaſon as well as they can, they tell them further, That [*The conceptions of Prayer by a publick perſon, according to a publick Rule, for a publick uſe, are not to be rejected as private Conceptions.*] But how farre the perſon they plead for is a Publick perſon, and how wide the Rule is which they chuſe to meaſure their Conceptions by, we ſhall have occaſion to examine hereafter. In the mean while, if their Conceptions be really for a Publick uſe, that is, for the common benefit of the Church, it is very fit they ſhould be allowed for ſuch by publick Authoritie; and till that be firſt obtained, we cannot think fit to let them paſſe for currant, though they grow ſomewhat invective, and tell us [*We had hoped you had deſigned no ſuch Innovation as this in the Church.*] But what Complexion is that forehead of that cannot bluſh at ſo ſhameleſs an Imputation! For this Matter hath been throughly examined, and, upon triall, the *Innovation* is found to ly at *their* door who raiſe the *Clamour*; as Dr *Heylin* hath evinced, in *A Brief Diſcourſe* touching this particular, to which we do refer them for their better information.

And

And they have need enough of it; for this is so strange a thing to them, that they professe, in the next words, [*When we have heard any say that it would come to this, and that you designed the suppression of the free Prayers of Ministers in the Pulpit, suited to the variety of Subjects and Occasions, we have rebuked them as uncharitable, in passing so heavy a Censure on you: And what would have been said of us a yeare agoe, if we should have said that this was in your hearts?*

It had been well for the Church, if the *Pulpit* had never been so much advanced above the *Deske* in the opinion of the people. But that it was never designed for a place of *Prayer*, but of Exhortation onely, is well observed by Dr *Heylin*; though it hath been the practice of the *Seditious* and *Malecontents* in this later Age, to take *Sanctuary* there, as a place of freedome to vent themselves, and to *say* and *pray* what they list. Otherwise they might have found *variety* enough, both for *Subjects* and *Occasions*, in the several Services of the Church, to have entertain'd their Devotions. For herein we are taught to ask *those things which are requisite and necessary as well for the Body as the Soul*, as well for *this life* as for that *which is to come*; for *the whole estate of Christs Church Militant here on Earth*; for *Jews*, *Turks*, *Infidels*, and *Hereticks*: The very *Litany* alone is so Comprehensive in this kind, that the attentive and devout Reader will stand in doubt which he should most admire, whether the fullness of that excellent Form, or the injustice of your Complaint for want of such a provision. And if in any particulars our *Forms* appear to be *defective*, the Care and Prudence of our vigilant *Superiours* is able to supply them; and no doubt they will perform it, upon a due and modest application to that purpose: and then there will be no great need of your *Free Prayers in the Pulpit.*

A Briefe Discourse, § 20.

We

We cannot but thank you for your Charity & candour, *in rebuking thoſe as uncharitable, in paſſing ſo heavy a Cenſure on us:* but we ſhould be more ingaged to you, if we might find thoſe good Qualities in you when we do really ſtand in need of them. However, we learn thus much by your own Confeſſion, that you are as liberal in giving your *Rebukes* as others are in paſſing heavy *Cenſures*, upon light *occaſions*. And yet I ſee not how you can properly call it a *Cenſure*, which preſuppoſeth at leaſt ſome pretended Miſdemeanour; for this was but a ſuſpicion or ſurmiſe what we would endeavour to doe for the future. And if you had ſaid *a year agoe, that this was in our hearts*; I know not what could have been ſaid to it, but this, that you did us the honour to imply, that the Good old Laws, (whereof this is one,) to which we have conſtantly adhered, were written there alſo.

This being well conſidered, we cannot eaſily give credit to your next Conjecture, That [*nothing will more alienate the hearts of many holy, prudent perſons from the Common Prayer, then to perceive that it is framed and uſed as an inſtrument to ſhut out all other prayers, as the Miniſters private Conceptions.*] And yet we muſt tell you, the *Common Prayer* was neither framed nor uſed to that end; but being it is a *Form* ſo well weighed, ſo well known, ſo comprehenſive, and one that hath the ſtamp of Royal Authority to make it Currant, it is fit it ſhould be reſtored to that due reſpect and veneration which our Firſt Reformers and holy Martyrs have paid to it: and if private Conceptions (for whoſe introduction that Common Prayer hath been ſo long ſequeſtred and laid aſide) be now turn'd out of the Publick Service of the Church, that it may recover its Original right and intire poſſeſſion therein, this is but a juſt retaliation; and the hearts of perſons truly holy and prudent will not be the more alie-

nated, but rather the more wedded to it upon this occaſion.

But you go on, and tell us [*Such an end and deſign will make it under the notion of a Means, another thing then elſe it would be, and afford men ſuch an Argument againſt it as we deſire them not to have.*] What your *Notion of a Means* (as 'tis here inſerted) ſignifies, and whither it would, I confeſs my ſelf unable to divine: but if it will afford any man a good Argument againſt the *Liturgie*, I have good reaſon to perſwade my ſelf you are deſirous enough of that advantage. Had your kindneſs to it prompted you to cut off occaſion from them that ſeek occaſion to quarrel at it, you would neither have ſtrained your Conſcience nor your Wit to furniſh them with ſuch Weapons as you produce to Combate it. And yet the beſt Artillerie you arm them with are but thoſe old ruſty Cavils, which have had their Edges turn'd and their Points broken off long agoe in the like incounter. You inſinuate indeed, that the Argument which we our ſelves afford is more dangerous then any of your framing; but let them or you manage it as your skill ſhall ſerve you, we are not frighted with ſuch *Mormoe's*. And your expreſſions are nothing elſe to our apprehenſion; for had you had any Confidence to prevail over us by this means, you would not have added your next Exception, [*But we hope you ſpeak not the Publick ſenſe.*]

What the *Publick ſenſe* is, you may learn from the *Canons* of *Ancient* Councils, with the Cuſtome of the *Univerſal* Church, and the practice of our moſt Reverend and Learned *Clergy* ſince the *Reformation*; and to them we ſhall referre you.

But for your ſelves, you plead thus in the next place, [*As the Apoſtle deſired that all would ſpeak the ſame things, without giving them (that ever was proved) a forme of words*

words to ſpeak them in; ſo might we propoſe to you, That uncertain Opinions be made no part of our Liturgie, without putting all their Words into their Mouths, in which their deſires muſt be uttered.] You ſay well, ſo you might; but did the Apoſtle conjure all *to ſpeak the ſame thing?* and did he not give them a *form* of words to ſpeak them in? What think you of his τύπος διδαχῆς, *Rom.* 6. 17. his ἀναλογία τῆς πίστεως, *Rom.* 12. 6? What think you of his κανών, Phil. 3. 16. his *Rule of the New Creature*, Gal. 6. 16. and his *firſt principles*, Hebr. 5. 12? Doth he injoyn *Titus* to hold faſt *the faithful Word?* Tit. 1. 9. and *Timothy*, to keep the *Depoſitum?* 1 Tim. 6. 20. and to hold faſt *the Form of ſound words* which he had been taught? 2 *Tim.* 1, 13. and yet deſire a thing ſo unreaſonable, ſo impoſſible, that all ſhould ſpeak *the ſame thing*, and give them no form of words (that ever was proved) to ſpeak them in? Was not this *Form of words* put into the mouths of all the *Catechumeni?* and were they not all baptized upon the profeſſion hereof? Can there be any thing more clear then this out of the Writings of the *Ancients?* And what if a *Form* of Prayer be put into our *mouths* too? Did not *John the Baptiſt* put ſuch a one into the Mouths of his, and our *Saviour* another into the Mouths of his Diſciples? Why then, of all the men in the world, muſt you be left at Liberty, to vent your own Conceptions, as your *Phantaſy* ſhall ſerve to *vary* them, upon all *Subjects* and *Occaſions?* Is the Church better edified, or Almighty God better pleaſed with your devotions, when they are preſented in ſuch a new dreſs, then when they are offered up in the ſolemn Form of an old Liturgie? I am ſure (to ſay nothing of Diſobedience) Pride & Vain-glory, Hypocriſie and Carnal craft may and do more eaſily take ſanctuary there then here. But if theſe cannot be proved to be the *Shrines*, by the making whereof you get your *wealth*, we Luk. 11. 1. &c.

know you will have Artifice enough to proclaim them to
Act. 19. 25, 35. be that *Palladium* which fell down from *Jupiter*; and if *this* be once taken from you, you must presently give all for lost. This you make the Κεφάλαιον of Election, and to deny you *this* is to eclipse, if not extinguish, the light of your Comfort. The Reprobates many times have the same spiritual irradiations, the same gusts and sentiments with the Elect, insomuch that they cannot find matter enough in themselves for their own judgment to make the discrimination. How then shall the Faithful be able to make a true estimate of their own Adoption? Mr. *Calvin* * hath resolved the doubt, *Quamvis magna sit similitudo & affinitas inter Dei Electos & qui fide caducâ ad tempus donantur, vigere tamen in solis Electis fiduciam illam, quam celebrat* Paulus, *ut pleno ore clament*, Abba, *Pater.* Although there be a great resemblance and affinity between the Elect of God and temporary believers, yet there remains in the Elect onely that affiance and *trust*, (which St *Paul* celebrates,) whereby they are able with much freedome to cry, *Abba*, Father. The Gift of Prayer (which is become appropriate amongst you to these Extemporary effusions) puts his Adoption sure, beyond the hesitation or Modesty of all peradventure. But the plain truth is, as the matter is carried amongst you, this *Gift of Prayer* (as you phrase it) is made a temptation and a snare, an instrument of much more danger then security to mens Souls. For having first wrought this conceit into the minds of men, that to be able to open his Bosome, or rather his Mouth, *freely*, in *Confession*, *Deprecation* and *Petition*, is a certain sign of *Grace*; and perswading them, in the second place, that that *Grace* is *irresistible* and *inamissible*; the man that gets a volubility of tongue, a readiness of expression, with a competent measure of boldness and hastiness to utter any thing before the Lord *, is induced presently, or rather seduced,

* *Instit. lib. 3. cap. 2. §. 11.* mihi *p. 338.*

* We might instance in *Harrison, Cooke, Vane, Hugh Peters, &c.*

ſeduced, to flatter himſelf into an opinion (whatever his other practices and courſe of life be) that his ſtate is very good and *irreverſible*.

But to awaken men out of this golden Dream, that they ſleep not the ſleep of death, let us remember them of that which is recorded by **Abraham Scultetus* of a notorious Arch-Heretick in *Germany*, whoſe name was *Swenckfield*. (He ſaith) He was wont, *Ardentes ad Deum Preces creberrimè fundere*, to powre forth frequently moſt ardent Prayers to Almighty God. And of blaſphemous *Hacket*, who was executed in the daies of Queen *Elizabeth*, it is obſerved by many, that he was ſo ardent in his Devotions, that he would raviſh all that heard him: and ſome were infected with the venome of his Opinion, being drawn into that contagion by no other engine but that very charm of his ardent Praying. *Fertur hic* Hacketus, (ſaith *Hadrianus Saravia* of him) *in concipiendis* extempore *precibus adeò excelluiſſe, ut Dei Spiritu eum totum ardere, & ab eo ipſius regi linguam, iſti duo crederent*, &c. That is, *This* Hacket *is reported to have excelled ſo much in praying* extempore, *that thoſe two* (his Diſciples) *did verily believe him altogether to have been inflamed by the Spirit of God, and that his tongue was governed by Him: and ſuch admirers were they of him, that as they believed there was nothing but he might obtain by his prayers from God; ſo conſequently, nothing that he deſired, but he might effect.* Adde hereunto what is recorded of *John Baſilides* Duke of *Moſcovia*, that his carriage at his ſolemn Devotions, how he prayed, how he faſted, how ſevere he was towards others, as well of his Camp as of his Court, that did not at thoſe times conform themſelves to his example, is wonderful to be related: and yet the man was an horrid Hell-Hound, an incarnate Devil, to whom *Nero*, *Caligula*, and the fierceſt Tyrants of Ancient times compared may be thought

* *In Annal. Eccleſ.*

See the Life and death of this *Hacket*, in *Cambden's* Hiſtory of Q. Elizabeth *Ad annum* 1591.

Saints, or Merciful men. He that desires further satisfaction in this particular, may consult Dr. *Meric Casaubon* his Treatise of *Enthusiasm*, cap. 6. But we need not travail out of the confines of our own *Island* for Examples to verifie this sad Observation: for who pretended more to this Gift of *Extempore*-prayer then our late * *Regicides*? and yet I am perswaded, at least of some of them, that they had never ingaged so deep in those horrid Crimes for which they do most justly suffer, had not the Devil taken his advantage to transport them by the help of this execrable Delusion. Is it not then a signal piece of Charity, as well as Prudence, to withdraw that slippery plank that hath deceived so many mens confidence, and betrayed them unto shipwreck, that others may be led by a pious necessity to betake themselves to that * bottome, which is more safe, because more steady, and less apt to run upon the Rocks, or spring a leak, or founder under us, because 'tis built and preserved and managed by the steerage of Authority?

Mihi p. 274, &c. *edit.* 2.

* As eminent as *Hacket*, as well for their Treasons, as for their pretended Gift of Prayer.

* The *Liturgie* of the Church.

But this will usher in another Objection, which falls upon us in this language, [*Your hearty desire and the reason of it makes not only against* Extemporary *Prayers, but all* prepared, *or* written Forms *or* Liturgies, *that were indited onely by one man, and have not the consent antecedently of others.*] Be they of whose inditing you please, if they have not pass'd the *Test* and receiv'd the *Stamp* of publick Authority, we do not think it fit they should be adopted into the *Publick* Service of the Church: for why should any man be obliged (as he is in the use of the common Liturgie) to say *Amen* unto, or to joyn in offering up, those Prayers, of whose *incorruption* and *wholesomeness* he is not assured aforehand?

But you demand of us in these (your next) words, [*Do you think this was the course of the Primitive times?* Basil *used*

uſed his private conceptions at Cæſarea, *and* Gregory Thaumaturgus *before him at* Neocæſarea, *and all* Paſtours *in* Juſtin Martyr's *and* Tertullian's *days.*] What all *Paſtours*, that is, all *Biſhops*, did in thoſe days, we have no leiſure, neither are we much concern'd, now to examine. Indeed *Nicephorus* tells us, *Non omnes, quamvis ejuſdem opinionis eſſent, eaſdem traditiones in Eccleſiis ſervarunt*, &c. All that were of the ſame opinion did not hold the ſame Traditions. And they which maintained the ſame Faith, did not obſerve the ſame Cuſtoms. And he gives a reaſon, why the firſt Miniſters of the Word left ſuch obſervances free to every ones choice, *Ut quiſque non metu aut neceſſitate quapiam adductus, quod bonum eſt deligere & ſequi poſſet*, That every one might follow what is good out of choice, and not be led to it out of fear and neceſſity. But to fetch the ground of this *diverſity* from the very firſt *Original*, we may conſider, that where the Apoſtles planted the *Chriſtian Faith*, they likewiſe eſtabliſh'd ſuch an *Order*, ſuch *Rites* and *Forms*, as they thought moſt apt to promote the Worſhip of God and the Edification of his Church. But becauſe they did not conſult aforehand about the inſtitution of theſe *Rites*, &c. as they had done about the Faith, (which they were more chiefly concerned to plant and propagate) *Evenit ut ſtatos ritus ab aliis diverſos ſuæ quiſque provinciæ ſervandos tradiderit*, hence it came to paſs that every one of them delivered to his own *Province* ſuch *Rites* to be obſerved as were *different* from the reſt. Which Rites, ſo diverſly eſtabliſhed by them, were out of a *reverence* to their *Authority* and *Memory* ſtill retained by their Succeſſors: for ſo *Nicephorus* concludes, *Diſſenſiones tales in Eccleſiis invaluiſſe opinor, reverentiâ eorum qui eis ab initio præfuerunt, & qui illis deinde ſucceſſerunt. Nam ii tanquam leges quaſdam ab illis acceptas per manus poſteris tradidere: non ſatis pium, neque ferendum*

Eccleſ. Hiſtor. lib. 12. cap. 34.

ibid.

ibid.

dum eſſe arbitrati, ſi traditiones, in quibus educati eſſent, non honorificè colerent, ſed contemptim rejicerent. The like hath * *Sozomen* before him. But there is beſides, another reaſon for the continuance of this *diverſity* of *Rites* and *Uſages* in the Churches of ſeveral Nations; becauſe the *rage* of *Tyrants* would not ſuffer the Governours of the Church to meet together to *conſult*, and by their *common Suffrages* to eſtabliſh one *Form* and *Order* for the *Univerſal* Church.

* *Hiſt. Eccleſ. lib. 7. cap. 19.*

And yet what was done by *Baſil*, and other Biſhops in their ſeveral *Dioceſes*, doth not at all favour the Pretenſions of theſe *Diſſenters*; for whatever the *Biſhops* were allowed to doe, yet the ſingle *Presbyters* were alwaies obliged to uſe ſuch *forms* as were duely examined and preſcribed for them: witneſs that ancient *Canon*, (which we find, though with ſome ſmall variety, in three or four * ſeveral places) in theſe words, *Placuit ut Preces vel Orationes, ſeu Miſſæ, quæ probatæ fuerint in Concilio, ſive Præfationes, ſive Commendationes, ſeu Manûs impoſitiones, ab omnibus celebrentur: Nec aliæ omnino dicantur in Eccleſia, niſi quæ à Prudentioribus tractatæ, vel comprobatæ in Synodo fuerint; nè fortè aliquid contra Fidem, vel per ignorantiam, vel per minus ſtudium, ſit compoſitum.* They would allow no Prayers to be uſed in the Church, but ſuch as were compiled by the moſt Prudent, or approved of in a Synod; leſt, through Ignorance or Careleſneſs, any thing ſhould be delivered contrary to the Faith. And we find that ſuch as were intruſted with *Cure* of Souls, were obliged to give account at certain times to the *Biſhop*, whether the *rites* and *ceremonies* of that Church to which they were *ſubject* were obſerved. The words of the * Synod are theſe; *Presbyter in parochia habitans in Quadrageſima rationem & ordinem Miniſterii ſui, ſive de Baptiſmo, ſive de Fide Catholica, ſive de Precibus & ordine Miſſarum, Epiſcopo*

* *Juſtell. Codex Can. Eccl. Afric. Can. 103. Conc. Carthag. 3. Can. 23. & Conc. Milevit. Can. 12.*

* *Franc. Synod. Capitul. li. 5. cap. 2.*

ſcopo reddat & oſtendat. And this was a thing judged moſt reaſonable by * *Ignatius*, a Contemporary with the Apoſtles; "Let there be nothing amongſt you that may "divide you, (ſaith he) but be united to your Biſhop, by "him be ſubject to God in Chriſt. As therefore the Lord "doth nothing without the Father (for *I can doe nothing* Joh. 5. 35. "*of my ſelf*, ſaith He) ſo alſo let it be amongſt you, whether Prieſt or Deacon or Lay-perſon, let him doe nothing without the Biſhop. Let nothing ſeem reaſonable "to you without his judgment; for that thing (whatſoever it be) is irregular and offenſive to God. Come "unanimouſly together to your devotions. Μία δέησις ἔστω "κοινὴ, &c. Let there be *one Common Prayer*, one mind, "one hope, &c. From all which evidences it appears that the Liberty which we find uſed among the Ancients, of *varying* in the *publick Forms* or *Rites* of the Church, did not belong to *ſingle Presbyters*, but was the peculiar priviledge of the *Biſhops* in their ſeveral *Dioceſes*; and through the good *Providence* and *Grace* of God, that *liberty* was at laſt reſtrained, and an *Uniformity* brought into the Church: For ſo * *Nicephorus* acknowledgeth; *Mores*, ſaith he, *qui antea quidem ſic variè obtinuerunt, nunc autem per Gratiam Dei cum tempore mutati, ad conſentientem concordiam apud omnes pervenerunt.* And beſides the good Providence of God concurring to this effect, 'tis very well obſerved by a very worthy perſon, * that *The reaſon why a Set Order in the Parts of Publick Service is now preferred before the diſpoſition of the Guides of the Church from time to time, is the ſame for which men chuſe to live by poſitive Law rather then by the Will of their Rulers.* And a little after, he ſaith, *Beſides, in Eccleſiaſtical matters, by a ſet Order we attain Uniformity with other Churches, to help towards the unity of the whole; we avoid diſputes about what is moſt fitting, which in matters of this probable nature muſt*

* *in Epiſt. ad Magneſ.* μηδὲν ἦν ἔστω ἐν ὑμῖν, &c.

* *ubi ſuprà, lib.* 12. *c.* 34. *in pr.*

* *Mr.* Thorndike, *The Service of God at Religious Aſſemblies, pag.* 398.

needs be endleſs; we avoid jealouſies and umbrages upon that which is not cuſtomable.

But now 'tis high time for ſome dutiful Sons to ſtep in and plead the Cauſe of the Fathers of the Church; and are not theſe *Diſſenters* very like to prove good Advocates for them? Heare them argue: [*And how injurious is it to the Publick Offficers of Chriſt, the Biſhops and Paſtours of the Churches, to be called private men?*] But you know, if you be not too haſty to conſider it, *Volenti non fit injuria*, there is no harm done, if they be contented with that denomination. But 'tis demanded, [*Who are Publick perſons in the Church, if they be not? Every ſingle perſon is not a private perſon: elſe Kings and Judges would be ſo.*] To which we anſwer, that *Publick* perſons are *ſuch* only in thoſe offices wherein they are intruſted. If *Uzziah* comes to offer incenſe, though a *King* otherwiſe, yet in this action he is but as a private perſon. *Nadab* and *Abihu* muſt not be allowed to offer *ſtrange fire* upon the account of their being inveſted with a publick office. A *Judge* is but a private perſon in reſpect of that *Caſe* which is not within his Commiſſion to determine. And if the *King*, and ſuch as be put in *Authority* under him for the Government of *Church* and *State*, tie themſelves to the uſe of the *Common* eſtabliſht *Form*, as if they were *private* Perſons, others have the leſſe reaſon to complain for want of that *Liberty*, which for *Order* and *Uniformity* ſake their *Superiours* are pleaſed to deny themſelves.

2 Chron. 26. 18.

But you goe on with your demands, and aske us, [*Have you not better means to ſhut out private Opinions, then the forbidding Miniſters praying in the Pulpit according to the variety of Subjects and Occaſions?*] Why? what though we have other and better meanes? if that be lawfull, as we affirm it is, why may we not uſe that too? We ſee many times all the means we can uſe is little enough to that effect,

effect. And therefore, though we have the examination of persons to be ordained, and do see that they be able to speak sense, and fit to manage their proper works with judgment and discretion, before we ordain them; yet finding by wofull experience, that men make advantage of this their abused *Liberty*, to insinuate their most detestable and pernicious Principles and Practices, to the contempt of publick Forms and Order, we cannot be so far wanting to our own, or the peace and safety of the Kingdome, as to neglect to stop this vent, that we may obstruct and keep off such mischiefs as have formerly made their passage by it.

But you say, [*Some Confidence may be put in a man in his proper Calling and work, to which he is admitted with so great care, as we hope (or desire) you will admit them.*] But still you run upon mistakes, in supposing no *sacrifice* will be so acceptable as the *Calves* of your *breed*; when we are perswaded, that *the Lambs* which are design'd for you from a *Common* fold will make a better Oblation. But if you think so much *Confidence* is to be reposed in men, for that which is their *proper work* and calling, why do you not allow it in your *Superiors*, (whose proper *office* it is to govern you) and acquiesce in their determinations? * See Hebr. 13. 17. 1 Thes. 5. 12, 13.

But let us look upon your advice in your next words; [*If you are necessitated to admit some few that are injudicious or unmeet, we beseech you (not onely to restore the many hundred men layd by to a capacity, but) that you will not so dishonour the whole Church, as to suppose all such, and to use all as such, but restrain those that deserve restraint, & not all others for their sakes.*] To which we answer, That we have no reason to gratify those men with a change of the Law, who have so long made it their designe, (and if their demands were granted would make that an introduction) to change the Priesthood also. And we must ingenuously

profeſſe, we can have no ſuch high opinion of thoſe mens worth, who have made uſe of ſuch *Engines* as they have done to help forward their *intruſion* into other mens poſſeſſions; and we know of no other that the *Law* hath *laid aſide*: and if they never were in a *Capacity*, or if they were, if they have *put themſelves out* of it, we are ſorry for it, but we cannot help it, unleſſe they will *Conform* themſelves to the wholeſome *Laws* and *Canons* of the Church, by which we hold our ſelves bound to be Governed no leſſe then they. And there is a Canon, *Ut Laici Contemptores Canonum excommunicentur, Clerici honore priventur*; That Contemners of the Canons of the Church, if they be *Lay*-men, they ſhall be excommunicated, if *Clergy*-men, (then) be deprived of that honour. And governing our ſelves by theſe Rules, we ſhall admit none to *Sacred Orders* (as far as it lyes in our power to diſcern them) but ſuch as are ſo well inſtructed to be *reſign'd*, *humble* and *obedient*, that out of a Conſcience of their Duty to thoſe whom God hath ſet over them, they will pay a due and chearfull obſervance to all publick Orders and Conſtitutions: and ſuch as theſe, we are ſure, will be no diſhonour to the Church, but will adorn their Sacred Office and profeſſion.

Ex Cod. 16. lib. 15. cap. 4. apud Coriol. Long. ad finem Conc. Carth. 3.

But you tell us further (for you leave no ſtone unturn'd or untried that you can poſſibly lay for the pinning up of this your wall of Separation) *You have a publick Rule (the Holy Scripture) for theſe men to pray by: And if any of them be intolerably guilty of weakneſs or raſhneſs or other miſcarriages, the words being ſpoken in Publick, you have witneſs enough; and ſure there is power enough in Magiſtrates and Biſhops to puniſh them, and, if they prove incorrigible, to caſt them out.*] For the *Rule* you ſpeak of, we confeſs 'tis *infallible* where 'tis rightly uſed and well applied; but inſtead of *ſquaring* their practices by it, we find

find many men do make it a *Lesbian* Rule, and *bow* it to an accommodation of their own *vile* pretensions. Why? *Swenckfield*, and *Hacket*, and our late *Regicides*, and all *Schismaticks* lay claim to this *Rule*, and all their designs and actions will be *just* and *right* as long as their own *hands* are allowed to *measure* them. But let the hand of *Authority* apply the *Rule* (as it ought to doe) and then we discover their unjustice and perversity. Is not this a part of your Rule, [*Obedite præpositis, Obey them that are your Guides, and submit your selves: for they watch for your souls, as they that must give an account*; And, *We command you, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us?*] Do you walk according to this *Rule?* 'tis evident you do not. Whereas you alleadge, that if this *indulgence* should be *abused*, the miscarriage would be *notorious*, and then upon Complaint and Conviction there wants not *power* to punish the Offender; This, we say, were something, if the *Liberty* you plead for were a thing that would bring more benefit then disadvantage to the Church of God: but the reason and experience of all Ages assures us it will not. And therefore 'tis greater *Prudence* and *Charity* in Governours to take a course to *prevent* the sin, then to give way to it, because they are able to exert their *power* to punish it.

Heb. 13. 17.

2 Thess 3. 6.

But you alleadge further, [*In all other Professions these means are thought sufficient to regulate the Professors. His Majesty thinks it enough to regulate His Judges, that He may chuse able men and fit to be trusted in their proper work, and that they are responsible for all their Male-administrations, without prescribing them formes beyond which they may not speak any thing in their charge. Physicians being first tried, and responsible for their doings, are con-*

ſtantly truſted with the Lives of high and low, without tying them to give no Counſel or Medicine but by the Preſcript of a Book, or determination of a Colledge.] If thoſe men had duely conſidered how much the *Eternal* intereſt of immortal Souls doth outweigh the *temporal* concerns whether of Eſtate or Life, perhaps their Modeſty would have prompted them to have omitted theſe impertinent compariſons. If the *Judge* commits a ſlip in his *Charge*, or the *Phyſician* be guilty of a miſtake in his *Preſcriptions*, here is no *irreverence* (in theſe Caſes) offered or committed againſt the Divine *Majeſty*. And yet we ſee *Phyſicians* have their *Diſpenſatory*, and 'tis queſtionable in ſome Caſes to neglect it; and *Judges* have their *Formes*, and the *Proceſſe* that is not according to *them* is pronounced void and of none effect.

But you goe on, and tell us [*Your Reaſon makes more againſt Preaching, and for onely reading Homilies; and it is ſo undeniable, as that we muſt like it the worſe, if not feare what will become of Preaching alſo. For firſt, It is known that in Preaching a man hath far greater opportunity and liberty to vent a falſe or private opinion then in Prayer. Secondly, It is known* de eventu, *that it is much more ordinary. And if you ſay that* [*He ſpeaks not the words of the Church, but his own, nor unto God, but man, and therefore it is leſſe matter*] *we anſwer, It is as conſiderable, if not much more,* from whom *he ſpeaks, then* to whom. *He ſpeaks as the* Miniſter of Chriſt, *and in his ſtead and name,* 2 Cor. 5. 19, 20. *And it is as a* higher, *ſo a more* reverend, *thing to ſpeak in* God's name *to the people, then in the* peoples name *to God; and to ſpeak that which we call* God's Word *or* Truth *or* Meſſage, *then that which we call but our* own deſire. *We make God a lyar, or corrupt his word, if we ſpeak a falſhood in* his *name: We make but our ſelves lyars, if we ſpeak a falſhood to him in* our own *names.*

names. The former therefore is the more *heinous and dreadfull abuſe, and* more *to be avoided: Or, if but* equally, *it ſhewes the tendency of your Reaſon (for we will not ſay of your* deſigne, *as hoping you* intend *not to make us* * Ruſſians.) *We do therefore, for the ſake of the poor threatned Church, beſeech you, that you will be pleaſed to* Repent of theſe deſires, *and not to proſecute them, conſidering,* &c.] Could you ſo lately have your hands imployed in tearing the Church of God in pieces? could you pave and paint her anew with the bodies and bloud of your fellow-ſubjects? & are you now become Petitioners for the poor *threatned* Church, as you *odiouſly*, but wilfully, miſtake it; if the Church be *threatned* by us now, whoſe *Prayers* and *Teares* and *conſtant Profeſſion* of her *Faith* and *Practice* (even with the perill and loſſe of eſtate and life) was it that, under God, upheld her in the time of your *Apoſtaſie?* A *caſt* of that *Charity* and *Candour* (which you pretended to ſhew where there was no occaſion for it) would have become you here, much better then the repetition of that *perverſe inſinuation*, that we have a deſigne to dethrone or ſuppreſs Preaching. And yet we muſt tell you, by the way, that *Reading* the *Scriptures*, and *Homilies* too upon occaſion, (for you your ſelves read ſuch as are of your own making, and your *Sermons* are nothing elſe) is a *Subſtantiall* part of the *Publick Service* of the Church.

As for your firſt Reaſon, it might have ſome weight in it, if the *Common Prayer* were deſigned for no other end then to keep out *private and falſe Opinions*. But we conſider withall, that 'tis better *weighed* and more *Authentical*, better *known* and more *Solemn*, and conſequently better accommodated to ſet forth God's *Glory*, and to adminiſter the peoples *duty* in the ſeveral parts of God's Worſhip; and being of a competent length for the exerciſe of our *publick* Devotions, we would not have it ſuffer any

* *If you had that gratitude which becomes you, you would acknowledge,* Deus notus in Anglia, in Britannia magnum nomen ejus. Non taliter fecit, &c.

any *defalcation* or *disparagement* by the intercourse of any private conceptions of whatever temper or complexion. And this is a *Supersedeas* as to your second Reason.

But because we observe something of mistake in it, we must reflect upon it, to *undeceive* you or your Reader. We confesse 'tis a foul *shame*, and a foul *fault* too, and therefore a foul shame, to *mis-demean* ones self, whether in *Preaching* or in *Prayer*. But sure to miscarry in the *last* is the more *heinous*, because therein the *Glory* of God is more *immediately* concerned; and therefore, He styles his *House*, not the House of *Preaching*, but of *Prayer*. And as His *Majesty*, whom we *adore* in *Prayer*, is greater then any *Majesty* we can be imagined to address our selves unto in *Preaching*; so the *irreverence* or *profaneness* is much greater in offering unto him a *corrupt* oblation. God himself hath thus resolved it, *Mal.* 1. 8. *If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy Governour: will he be pleased with thee, or accept thy person? saith the Lord of hosts.* If such *Oblations* be a dishonour to a *Governour*, to *God* they are a greater. Of all the duties of Religion Prayer certainly is the highest in point of access to God; and therefore to account it (as you doe) a more *heinous* and *dreadful* sin to *misbehave* your selves in your discourses unto men then in your *prayers* to Almighty God, is to preferre your *Congregation* before the *God* that presides over it, and *to worship the Creature more then the Creator, who is blessed for ever.* And you must not think to shift off the *Blasphemy* (for *materially* so it is) by saying the Preacher speaks *as Christs Minister:* for Christ is a *Priest* as well as a *Prophet*; and we are *in Christs stead* (here on earth) in the *capacity* of our *Priesthood* as well as in the *capacity* of our *Prophetick* (as that signifies the *Preachers*) Office; and we do no more minister to the peoples needs

in

in *Christs name* in *this* capacity, then we minister for their interest and advantage by his *Authority* in *that other*. For the Priest, as the common father of the world, stands at the altar, taking care of all, after the manner of God himself to whom he is dedicated, as *Chrysostome* and *Theophylact* have it.

In 1 ad Tim. 2. ad hæc verba, Obsecro primum omnium fieri obsecrationes, *&c.* Καὶ γὰρ ὁ ἱερεὺς, ὥσπερ κοινὸς τῆς οἰκουμένης πατὴρ, &c.

I shall take notice but of one mistake more, and that is of making God a *Liar*. If we contradict what God hath said, St *John* tells us, *we make God a liar*, 1 *Joh.* 1. 10. but we doe not so, when we impose upon him what he said not, though this likewise be a very high indignity, and abominable. The *Preacher* shall shut up this part of our discourse, and he will determine the point for us, *Eccles.* 5. 1, 2. *Keep thy foot when thou goest to the house of God. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: and be more ready to hear then to give the sacrifice of fools: for they consider not that they doe evil*, nor the *distance* betwixt themselves and his *Majesty*, whom they do adore; *for he is in heaven and they on earth.*

And now, we hope, it doth appear that, as yet, we have no reason to repent us of these desires. Indeed, if you can make it good, (as you pretend, in your next words,) that *to avoid a lesser evil, we bring a far greater upon the Churches*, we shall have cause enough to *repent of our desires*. But what is that greater evil? Why? even [*such as is like to strip these Nations of the glory in which they have excelled the rest of the world, even a Learned, able, holy Ministry, and a people sincere, and serious, and understanding in the matters of their Salvation.*] But stay, do all these glorious things flow *immediately* from your *Liberty* of venting your *Conceptions of Prayer* in the *Pulpit*, suitable to the *variety of Subjects and Occasions?* and are there none *Learned*, *able* and *holy* amongst the *Clergie*, none *sincere*, *serious*, and understanding amongst the *Laity*, but

such as are addicted to the *Liberty* you plead for? You must needs, if you have any modesty in you, blush at such an assertion. But because you boast so much of your *Gifts*, and attribute that *Glory*, wherein you presume your own *Party* doth *excell* the rest of the world, to nothing else but your *Inspirations* or *abilities* for *occasional* prayers, I shall introduce an adversary as well to us as you, to *vie* with you in this kind; and having committed you together, shall leave it to the judgment of the *Reader*, to pronounce sentence and award the prize. First then, *that* Person, acknowledging both that there are *Inspirations*, and that we are obliged to correspond unto them; and reckoning *you* and your *Confederates* among the *frantick Spirits* of this Age, which made *pretended Inspirations* (or we may call them by your own name, *(Extemporary) Conceptions of prayers suitable to the variety of subjects and occasions)* the cause and ground of all our late Miseries; He sets down what course is to be taken to prevent such mischiefs, in these words: "We should, saith he, inform "those unhappy souls how to dispose themselves so as to "be out of danger of *Diabolical illusions*, and to be in a "capacity of receiving *Inspirations* truly Divine: As likewise with what *Caution* and *Prudence*, but withall what "*Fidelity*, they ought to comply with them. But especially we ought to demonstrate, and inculcate this fundamental *verity*, *That the general and most certain Precepts of Humility, Obedience, Unity and Peace, must never "receive any prejudice by any pretended Inspirations or "Illuminations; since those which are truly from God do "establish and encrease all these vertues: yea that the External Order, Authority, and Subordination established by "God in his Church (by which alone it becomes one Body, "and not a monstrous heap of unlike, unproportionable "members, fighting and devouring one another) must be the "Rule

Sancta Sophia *in the Preface,* §. 31.

" *Rule by which to examine and judge, to pronounce ſen-*
" *tence for or againſt all manner of Inſpirations.* Having
laid down this his *fundamental* Rule, he proceeds a little
after to compare *their Inſpirations* with *yours*, in ſeveral §. 33, &c.
particulars. " And in the firſt place, ſaith he, *here* the
" only proper *Diſpoſition* towards the receiving of *ſuper-*
" *natural Irradiations* from *God's holy Spirit* is an *abſtra-*
" *ction of life*, a ſequeſtration from all buſineſſes that
" concern others, and an attendance to God alone in the
" depth of the Spirit: Whereas *their Lights* come never
" more frequently then when either being alone they yield
" to diſcontented unquiet *paſſions* and murmurings a-
" about the behaviour and actions of others; or when in
" cloſe Meetings and *Conſpiracies* they vent ſuch paſſions
" by *Invectives* againſt the Governours of the Church or
" State. Secondly, The *Lights here* deſired and prayed
" for are ſuch as do expell all *images of Creatures*, and do
" calm all manner of *Paſſions*, to the end that the Soul be-
" ing in a vacuity, may be more capable of receiving and
" entertaining God in the pure *fund* of the Spirit: Where-
" as *their Lights* fill them with all tumults, diſquieting
" Images and *Phantaſms* concerning the ſuppoſed miſ-
" carriages of all others but themſelves; and not onely
" heighten their *Paſſions*, but urge them to moſt terrible
" deſolating effects. Thirdly, The *Prayer here acknow-*
" *ledged* to be the moſt effectual *Inſtrument* to procure
" *Divine Light*, is a *pure*, *recollected*, *intime* Prayer of the
" Spirit: Whereas the Prayer that *they* glory in is onely
" an acquired ability and ſleight to talk earneſtly to God
" before others, and oft thereby to communicate their *paſ-*
" *ſions* and diſcontents to their Brethren. Fourthly, *Here*
" *are no new Speculative Verities* or *Revelations of Myſte-*
" *ries* pretended; no private new-found-out interpretati-
" ons of Scriptures bragg'd of: Whereas among *them*

"every day produces a new Fancy, which must gather "new Company. Fifthly, *Here the establish'd Order of* "*God's Church,* and the *Unity* essential thereto is not pre- "judiced; yea the *Inspirations* expected and obtained by "*pure internal Prayer* do more firmly and unalterably fix "souls under this *Obedience,* and to this *Order* and *Unity*; "insomuch as whatsoever pretended *Lights* do endanger "the dissolving of *Unity,* or do cross Lawful *Authority,* "or shall be rejected by it, they are presently suspected "and extinguished: Whereas *those mens Lights* teach "them nothing so much as to contemn and oppose "all *external Authority,* and to dissipate *Unity,* dispersing "the *Body of Christianity* into innumerable *Sects* and *Con-* "*venticles.* Sixthly, *Our Lights* teach us to attend only "to God and our own Souls, and never to interess our "selves in any care or imployment about others, till "evidently God's *Inspirations* force us, and *external Au-* "*thority* obligeth us thereto: Whereas *their Lights* ren- "der them incapable of *Solitude,* and thrust them abroad "to be *Reformers of others,* being themselves impatient of "all *Reformation* and *Contradiction.* Seventhly, *Our* "*Lights* make us to fear and avoid all *Supereminence* and "*Judicature,* all sensual pleasures, desires of wealth, Ho- "nour, &c. Whereas *their Lights* engage them violent- "ly and deeply in all these carnal and secular waies, and "(for the attaining of these) in *Tumults, Sedition, Blood-* "*shed* and *War*; *in a word,* in all manner of actions and "designs most contrary to the Spirit of Christianity. "Eighthly, and lastly, *Our Lights,* if they should chance "sometimes to be mistaken by us, no harm at all would "accrue to others, and not any considerable prejudice to "our selves; because, as hath been said, the *matters* in "which they direct us are in their Nature *Indifferent,* and "are ordered onely towards a more perfect loving of

"God,

"God, and withdrawing us from Creatures: Whereas all "the Miſeries and almoſt all the diſorders and enormous "Vices of the *Nation* (he means *England*) are the effects "of their *misleading Lights*.

"Thus (ſaith he) ſtands the caſe betwixt *Catholick In-* "*ſpirations* and the *pretended Inſpirations of Sectaries*. "Such is that Spirit of *Charity* and *Peace*, and ſo divine "are the effects of it, directing the minds of good, humble, "obedient and devout Catholicks: And ſuch is the "Spirit of *Diſorder*, *Revenge*, *Wrath*, *Rebellion*, &c. and "ſo diſmal are the effects of that *Spirit* wherewith ſelf- "opinionated, preſumptuous, frantick *Sectaries* are agi- "tated. What reſemblance, what agreement can there be "between *theſe two?* This *evill Spirit*, though it Sacrile- "giouſly uſurps *the name*, yet it doth not ſo much as "counterfeit the *operations* of the *good one*: Or if with the "*name* it doth ſometimes ſeem to counterfeit ſome out- "ward reſemblance, and to ſome perſons ſhew *demure* "*looks*, &c. yet the *Æquivocation* and *Hypocriſy* is ſo "groſſe and palpable, that they muſt put out their eies "that perceive it not.

Thus having given you an account, in his own very words, what *opinion* that man hath of you, I ſhall leave you to reflect upon them, and as you find your ſelves able to impugn them, to challenge him ſtill to the combate for that *Glory* wherein you are ſo confident *you excell all the world beſides*. In the mean while, we ſhall force our ſelves into ſo much patience as to read over your Arguments, (*without Reaſon*) why the denying you the *free Liberty* of venting your *Conceived* prayers in the *Pulpit*, ſuitable to the *variety* of *Subjects* and *Occaſions*, ſhould ſtrip theſe Nations of an *able*, *holy Miniſtry*, as you affirm.

For Firſt, (you ſay) [*It is well known that an Ignorant man may read a Prayer and Homily, as diſtinctly and laudably*

dably as a learned Divine; and ſo may doe the work of a Miniſter, if this be it.] But we ſay this is not *it*, though an *appendant* to it or an *Ingredient* of it; and ſo that Argument comes to nothing. And the next will amount to no more, when you adde, that [*it is ſo well known that mans nature is ſo addicted to eaſe and ſenſual diverſions, as that multitudes will make no better preparations, when they find that no more is neceſſary. When they are as capable of their places and maintenance if they can but read, and are forced upon no exerciſe of their Parts, which may detect and ſhame their ignorance, but the ſame words are to be read by the ableſt and the ignoranteſt man, it is certain, that this will make multitudes idle in their* Academical *Studies, and multitudes to ſpend their time idly all the year in the courſe of their Miniſtry: and when they have no neceſsity, that they are ſenſible of, of diligent ſtudies, it will let looſe their fleſhly voluptuous inclinations; and they will ſpend their time in ſports and drinking and prating and idleneſs, and this will be a ſeminary of luſt: or they will follow the world, and drown themſelves in Covetouſneſs and Ambition. And their hearts will be like their ſtudies. As it is the way to have a holy, able Miniſtry, to engage them to holy ſtudies, to meditate on God's Law day and night; ſo it is the way to have an ignorant, prophane and ſcandalous Miniſtry (and conſequently enemies to ſerious Godlineſs in others) to impoſe upon them but ſuch a work as in ignorance and idleneſs they may perform as well as the judicious and the diligent.*] Thus you are pleaſed to declaim (for want of Reaſon:) but how little this ſignifies to the Cauſe you have in hand, the Reader will be able to judge by our *Reply*, which is, in ſhort, as followeth. Firſt, That ſuch as are *Expectants*, muſt ſubmit themſelves to an *Examination* of their Abilities, before they can be admitted unto *holy Orders*; and if they have neglected their *Academical* ſtudies, this alone will

will *detect* and *ſhame* their *Ignorance*: and if we finde they have been ſo bad proficients, (though they ſhould paſſe in a crowd for their *Degrees*, which yet we heartily wiſh may be prevented, by the care of thoſe who from time to time ſhall have the Government of the *Univerſities*) that they are able to doe nothing but to *read*, we ſhall reject them as *unfit* for the *Prieſtly* office. For, (ſecondly) we know that *Reading* is not all our work; *Sermons* are to be preached, and therein the *Scriptures* to be expounded, emergent *Controverſies* to be decided, *Caſes* of Conſcience to be reſolved, the *weak* to be ſupported, the *doubtful* ſtrengthned, the diſconſolate and *languiſhing* comforted, and ſuch doctrines adminiſtred as may tend to the *edification* of all the people: and the *neglect* of this their neceſſary duty, or their *failing* in it, will ſufficiently *detect* and *ſhame* mens *ignorance*; and the very *fear* of this will ingage them to be ſedulous and diligent in their ſtudies. Thirdly, As for your *extemporary Conceptions* of Prayer ſuitable to the *variety* of *Subjects* and *Occaſions*, they coſt you no time of *premeditation* in your Studies: And therefore (fourthly) We have obſerved that many of your *Gifted-men* have been as much *immerſed* and drown'd in *Luſt* and *Idleneſs*, in *Couetouſneſs* and *Ambition*, as any other; and if it would bring any advantage to the *Chriſtian Profeſſion*, we could give you ſome *Centuries* of ſuch perſons; but, in charity, we ſhall ſpare you. Fifthly, We have a *Conſcience* of our *duty* to *God* and *man*, (we need not diſparage our ſelves in ſaying *as well as you*) and an eye to that great recompence of reward, deſigned to *ſpur* us up unto it; and how many of our perſwaſion, even upon this ſingle account, [do *ſtudy to ſhew themſelves approved unto God, work-men that need not be aſhamed, rightly dividing the word of truth*] we leave it to *God* and the *world* to judge. Sixthly, and laſtly, If there be any ſo forgetful

Where doth Learning and Devotion abound more then in ſuch Churches and among ſuch Societies as are ſtrictly tied to the uſe of Publick Forms?

2 Tim. 2. 25.

forgetful of their duty, as *to let loose their fleshly voluptuous inclinations*, and to spend their time in *Sports*, and *Drinking*, *Prating* and *Idleness*; a thousand to one, some *eye of inspection* will take notice of their miscarriages, (unless they be all committed in a very dark corner) and sure (as you say) there is *power* enough in *Magistrates* and *Bishops* to punish them, and if they prove *incorrigible*, to cast them out.

It is a shameless Calumny to affirm, (for you do more then insinuate) that there is no *other work imposed* upon *Ministers* but what they may *perform* in *ignorance and idleness*, as well as the *judicious and the diligent*. Let any man but consider what a charge is laid upon *Priests* at their *Ordination*, and he must needs be *convinced*, that the Work *then* and *there* assigned them is enough to *exercise* all their ablest Parts as well in the *Pulpit* as out of it: and therefore you might have consulted your own credit better, had you forborn that following exprobration, That, [*in Catechizing, in private Baptism, and Communion, and in the Visitation of the Sick, their work is also such as a School-boy may doe as well as they.*] To which impudent Slander we shall confront the *Charge* aforesaid, and that will be sufficient to confute it. Thus then the Holy Church conjures all that enter into those Sacred Orders:

After the *Oath of Supremacy* is administred, this *Charge* is given to the *Priests* to be *Ordained*.

[*We exhort you in the name of our Lord* Jesus *Christ, to have in remembrance into how high a dignity, and to how chargeable an Office, ye be called; that is to say, the Messengers, the Watchmen, the Pastours and the Stewards of the Lord; to teach, to premonish, to feed and provide for the Lords Family, to seek for Christs sheep that be dispersed abroad, and for his Children which be in the midst of this naughty world, to be saved through Christ for ever. Have alwaies therefore printed in your remembrance how great a treasure is committed to your charge: for they be the Sheep of Christ, which he*

he bought with his death, *and for whom he ſhed his* bloud. *The Church and Congregation, whom ye muſt ſerve, is his* Spouſe *and his* Body.

And if it ſhall chance the ſame Church, or any Member thereof, to take any hurt or hinderance by reaſon of your negligence, *ye know the greatneſs of the* fault, *and alſo of the horrible* puniſhment *which will enſue. Wherefore conſider with your ſelves the end of your* Miniſtery, *towards the* children *of God, towards the* Spouſe *and* Body *of Chriſt, and ſee that you never ceaſe your labour, your care and diligence, untill you have done all that lieth in you, according to your bounden duty, to bring all ſuch as are or ſhall be committed to your Charge, unto that agreement in Faith and Knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you either of* Errour *in Religion, or for* Vicioufneſs *in Life.*

Then, foraſmuch as your office is both of ſo great excellency *and of ſo great* difficulty, *ye ſee with how great care and ſtudy ye ought to apply your ſelves, as well that you may ſhew your ſelves kind to that Lord who hath placed you in ſo high a dignity, as alſo to beware that neither you your ſelves offend, neither be occaſion that others offend. Howbeit, ye cannot have a mind and a will thereto of* your ſelves, *for that power and ability is given of God alone. Therefore ye ſee how ye* ought *and have need earneſtly to* pray *for his* holy Spirit. *And ſeeing that you cannot by any other means compaſs the doing of ſo weighty a work pertaining to the ſalvation of man, but with* doctrine *and* exhortation *taken out of the holy* Scriptures, *and with* a life *agreeable unto the ſame; ye perceive how ſtudious ye ought to be in reading and learning the Scriptures, and in framing the* manners *both of* your ſelves *and of* them *that ſpecially pertain unto you, according to the Rule of the ſame Scriptures. And for this ſelf-ſame cauſe, ye ſee how ye ought to forſake and ſet*

 aſide

aſide (as much as you may) all worldly *cares and ſtudies.*

Now we appeal to your own Conſciences, whether the Church impoſeth upon *Prieſts* (when ſhe *ordains* them to the *Miniſtery*) no other work then what *a School-boy may doe as well as they*; or but *ſuch* a work as in *ignorance* and *idleneſs* they may perform as well as the *judicious* and the *diligent.*

If you will be ſo juſt as to *repair* the Honour of the Church (as you are obliged,) for thus aſperſing and reproaching her, we will grant your following aſſertions with ſome *additional amendments*, That [*the* Prieſts *Miniſterial work is, to ſhew men their ſins, and to preach the wonderful Myſteries of the Goſpel, to help men to ſearch and underſtand the Scriptures, and to ſearch and know their hearts, and to know God in Chriſt*, [and to be ſubject to *principalities and powers*, to obey *Magiſtrates*, the *King* as *Supreme*, and them that are *commiſſioned* under him, as his *Miniſters*; to render unto *Cæſar* the things that are *Cæſar's*, and to *God* the things that are *God's*; to pay all due *reverence* and *ſubmiſſion* to all *Governours*, as well *Eccleſiaſtical* as *Civil*, that we may lead *a quiet* and a peaceable life in all *Godlineſs* and *honeſty*; and upon *this* account] *to hope for the glory that is to be revealed, and fervently to pray for the ſucceſs of his endeavours, and the bleſſing of the Goſpel on the people, and chearfully to praiſe God for his various benefits:* And we confeſs *this cannot be well done without abilities.*] Though it becomes not a good Chriſtian to make *oſtentation* of his good works, yet we acknowledge 'tis his duty ſo to make his *light ſhine before men*, that they may *ſee it*, and be *edified* by it, to the advancement of God's *Glory.* And our *own* judgment and experience tells us as well as you, [*that God ordinarily proportioneth the ſucceſs and bleſſing to the skill, diligence and holineſs of the Inſtruments; and bleſſeth not the labours of ignorant, ungodly droans, as he*

It ſeems, Obedience to Governours makes not one of the links in your chain of Vertues, that leads men to Salvation.

he doth the labours of faithful able Miniſters. And alſo that the readieſt way to bring the Goſpel into contempt in the world, and cauſe all Religion to dwindle away into Formality *firſt, and then to* Barbariſm *and* Brutiſhneſs, *is to let in an* ignorant, idle, vicious *Miniſtry, that will become the peoples ſcorn: yea,* that *this is the way to extirpate* * Chriſtianity *out of any Countrey in the World*; and 'tis a ſign *it is decaying apace, when men grow ignorant of the* nature *and* reaſons *of it, and* unexperienced *in its power and delightful* fruits, *and when the* Teachers *themſelves grow unable to defend it.*]

* And will not Sedition and Rebellion provoke all Princes and Civil Magiſtrates to root out that Religion that doth teach and patronize ſuch practices?

We ſay therefore with *Gelaſius, (in Epiſt. ad Epiſcopos Lucaniæ, cap.*18.) *Literis carens, Sacris non poteſt aptus eſſe Myſteriis*, He that wants Learning is unfit to diſpenſe the Sacred Myſteries: and as it is *in Concilio Toletano* 4. *cap.* 24. *Ignorantia, mater cunctorum Errorum, maximè in Sacerdotibus vitanda eſt, qui docendi officium Populi ſuſceperunt*, Ignorance, the Mother of all Errors, is eſpecially to be avoided in the Prieſts, whoſe Office it is to inſtruct others. Hereupon we do very readily ſubſcribe to that which we find *in Concilio Romano ſub Eugenio* 2. *cap.* 4. *Presbyteri ſint literati, aliter enim quomodo erunt Magiſtri, qui non fuerunt Diſcipuli*, &c. *Iſti ſunt canes muti non valentes latrare*, Let the Prieſts be Learned; otherwiſe how ſhall they be Teachers, who were never Diſciples, *&c.* Thoſe are dumb doggs which cannot bark. We ſhall therefore beſpeak all our Brethren of the Prieſthood in the words of St *Ambroſe, Dignè cognoſcamus quid ſumus; & quod ſumus profeßione, actione potius quàm nomine demonſtremus; nomen congruat actioni, actio reſpondeat nomini: ne ſit nomen inane, & crimen immane; ne ſit honor ſublimis, & vita deformis; ne ſit deifica profeßio, & illicita actio; ne ſit gradus excelſus, & deformis exceſſus; ne habeatur in Eccleſia Cathedra ſublimior, & conſcientia*

In lib. de dignit. Sacerdot. cap. 3.

Sacerdotis reperiatur humilior; ne locutionem simulemus columbinam, & mentem habeamus caninam, ne professionem monstremus ovinam, & ferocitatem habeamus lupinam: ne dignè nobis per Prophetam respondeatur à Domino, Populus hic labiis me honorat, cor autem longè est à me. Let us know our selves; and let our Practice be suitable to our profession: that the dignity of our Office may not be blemished by the iniquity of our conversation. Let us not be Wolves, nor Doggs, nor Swine in Sheeps cloathing; lest that exprobration deservedly fall upon us, [This people honour me with their lips, but their heart is far from me.]

But for the honour of the Reverend *Bishops* and *Conformable* Clergy, we must take the confidence to tell the world, that *they* have been the *Chariots* of this our *Israel* and the *horsemen* thereof; *Their* Armes have been the *Defence* of our *Religion*, their *Learning* and *Piety* its *Vindication* from time to time. And for proof of this we need refer you to no other *evidence* then the *Observation* and *acknowledgement* of that Learned * Minister of *Geneva*, in his Letter to the late Assembly. And if through the iniquity of these later daies a multitude of *their* former Adherents have been tempted to *withdraw* themselves from their *Communion* and *Ministry*, it is no great wonder; for the Holy Ghost hath told us of false Prophets and seducing Spirits, and *why* God is pleased to *permit* them; and of an ingrateful *giddy* people, that would easily suffer themselves to be *seduced*, and become guilty of Apostasie. *For the time will come, when they will not endure sound doctrine, but will depart from the Faith, and give heed to seducing Spirits, and after their own lusts will heap to themselves Teachers, having itching eares. And they will turn away their ears from the truth, and be turned unto Fables. And men shall be lovers of their own selves,*

* *Deodati.*

* 1 Cor. 11. 19.

1 Tim. 4. 1.

2 Tim. 4. 3, 4.

2 Tim. 3. 2, &c.

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more then lovers of God; Having a Form of Godlinesse, but denying the power thereof. And through Covetousnesse shall they, with feigned words, make merchandise of you: and shall creep into houses, and lead captive silly women laden with sins, and led away with divers lusts. And of the very *Clergie* shall men *arise, speaking perverse things, to draw Disciples after them. And many shall follow their pernicious waies, by reason of whom the way of truth shall be evil spoken of.* Our Saviour Christ himself, a person beyond all exception, both for *Parts*, *Holinesse*, and *Diligence*, finds occasion to complain that his *Ministry* was deserted by such as were inclinable to flock after some *new-comer*, though he had no other *warrant* for his undertaking but what was drawn up by his own presumption.

2 Pet. 2. 3. 2 Tim. 3. 6. Act. 20. 30. 2 Pet. 2. 2.

But (to follow your steps) you adde [*That whatsoever can be expected duly to affect the heart, must keep the intellect and all the faculties awake in diligent attention and exercise.*] It is very true, A manifold attention is requisite to make our sacred *office* of Prayer *devout* and acceptable: An attention, 1. *ad verba, ut rectè proferantur*; 2. *ad verborum sensum, ut mente & corde percipiatur*; 3. *ad Deum, quem ut præsentem recitans (officium) intuetur, ad eumque petitiones suas dirigit, & circa quem occupatur, veritates aut mysteria fidei considerando, ut sic se ad ejus amorem excitet.* But you say [*in the use of a form, which we have frequently heard and read, the faculties are not so necessitated and urged to attention and serious exercise, as they be when from our own understanding we are set about the natural work of representing to others what we discern and feel.*] Then belike *John Baptist* and our Blessed *Saviour*

did their Disciples a *disadvantage*; they should not have prescribed *formes* to them, but have dissuaded them from the *use* of all such in the Exercise of their Devotion: which whether it be modest or impious to affirm, is left to the judgment of the Reader. But you say further, [*Mans mind is naturally sloathful, and will take its ease, and remit its seriousness longer then it is urged by necessity, or drawn out by delight.*] Why? is there not a *necessity* laid upon us? Is there not a *Woe* belongs to us, if we *pray not*, if we *obey not* the commands of the *Holy Church* prescribing a *Form* of Prayer to us? If we be obliged to obey *this* her command, we are obliged to be *serious* in that obedience. Though she cannot judge of *Internal Acts*, she may command them; and she is supposed to doe so, seeing *External Acts*, under her command, are not *Acts of Vertue* without those *Internal* ones: Otherwise it were possible to satisfie the *Precepts* of the Church by a *mere* Simulation and *Hypocrisie*, which is absurd. A *necessity* therefore is laid upon us, to *urge* us to be *serious* in the use of this *Form* of Prayer. And if we set so high an *estimate* upon God's *honour* and our own *salvation* as they deserve, I see no reason why this *seriousness* should not be drawn out of us likewise (as it hath been out of the hearts of God's people before us) by *a delight* in this service.

But you say, [*When we know before-hand, that we have no more to doe but read a Prayer or Homily, we shall ordinarily be in danger of letting our minds goe another way, and think of other matters, and be senseless of the work in hand.*] Indeed I have read of an * *Abbot* who was somewhat of your opinion, saying, *Orationes conscriptas in chartis, mentibus infirmis utile est ut legant: fortioribus autem & perfectioribus non convenit, nisi interdum pro ariditate cordis irriganda; quia illa oratio maximè efficaciam habet, non quam Calamus sculpsit, sed quam Mens ipsa formavit.* But

* Trithem. *ad regul. c. 4. instruct. 57.*

he

he ſpeaks of *private* Prayer; and even of that too, there are great *Maſters* of *Devotion*, (as they call them,) who obſerve, that 'tis neither the written *Form*, nor the preſent *Fancy*, that makes the *difference*, but the Affection. *Oratio ab alio compoſita, quod ad ſe attinet, ornatior & ſubtilior eſſe conſuevit, tanquam à viris ſanctis & ſpiritualibus edita. Qua ſi pari adfectu fundatur ac illa quam homo ex devotionis fervore enunciat, erit æquè perfecta: ſi minus adfectûs & devotionis habeat, imperfectior: ſi verò majori devotione proferatur, perfectior invenietur. Nam orationis vocalis ſublimitas ex parte Orantis, non ex ſublimitate aut apta compoſitione verborum, vel ſubtilitate, ſed humilitate & devotionis adfectu ejus qui orat, penſanda eſt.* Jacob. Alvarez de Paz, *de Inquiſ. pacis, l. 1. par. 2. cap. 17. mihi pag. 168.*

And that men ordinarily have no better attention to theſe *Forms*, of what kind ſoever, it is their own fault, in *undervaluing* them, as well to God's diſhonour as their own prejudice. *Alii (quod mirum eſt) ſuavitate Orationis Mentalis illecti, Vocalem orationem tanquam minùs utilem curſim & feſtinanter proferunt, ut plus temporis conſiderationi rerum cæleſtium impendant. Qui profectò minùs rectè conſiderant, cum conſideratione ſua, oratione vocali irreverenter & oſcitanter fusâ, ſe Deo diſplicere, & ad Orationem mentalem ineptos fieri minimè animadvertant.* *ibid. Par. 2. in introduct. p. 83, 84.* But have we *no more* to doe but *read* a Prayer? (for if you pleaſe, you may forbear your *Homily*,) Are we not therewithall concerned and tied to exerciſe our *faith* and *affiance*, our *fear* and *reverence*, our *love*, *joy*, and longing *deſire* of what we pray for? He that minds his *duty*, and puts theſe *Ingredients* into the Prayer he reads, will find no leiſure *to think of other matters*, nor can he be *ſenſeleſs of the work in hand*.

You proceed, [*Though he is but an Hypocrite that is carried on by no greater a motive then mans obſervation and approbation, yet it is a help not to be deſpiſed, when even a neceſ-*

a neceſsity of avoiding juſt ſhame with men ſhall neceſſarily awake our invention, and all our faculties to their work, and be a concurrent help with Spiritual Motives.] We ſee you are content to *plow* with an *Oxe* and an *Aſſe*, rather then the *ground* you have *laid down* ſhould be untill'd; and to *cloath* the Controverſie you have eſpouſed with *Linſey-woolſey*, rather then it ſhould appear naked of *truth* and *Reaſon*. But take heed you make it not your great *Motive* to your *Extemporary* Conceptions (according to the variety of *Subjects* and *Occaſions*) to be *obſerved* and *admired* of men: If you do, our Saviour tells you, *you have your reward*; and I muſt tell you, you had better be without it, though, by this means, you can (as one of your Brethren boaſted that he did) *break* the Good wives *hearts*, and carry the *pieces* in your Pockets. But will *ſhame* with men *neceſſarily* awaken a mans invention? 'Tis more then *ſhame with God* and *Hell torments* can doe to many thouſands. But what if this *concurrent help* does awaken your *invention?* will you offer *that* for a ſacrifice in ſtead of Prayer? I have read of a people reproved for going a *whoring* after their *own Inventions:* but never of a people commended for *praying* after their *own inventions*. Why? Prayer is *a powring out of the heart*, not the *brain*, an imployment of the *Affections* rather then the *Phantaſie*, of the *Will* rather then the *Underſtanding*. *Cognitio Dei Scholaſtica ad intellectum præcipuè pertinet; Cognitio Dei myſtica* (and 'tis that is uſeful in our prayers) *non tam cognoſcere quàm amare quærit, & ad aſtringendum Deum amoris affectibus ſe extendit*, ſaith * *Gerſon*. True, the *underſtanding* hath its *part* in prayer; but yet *Meditation* and *Prayer* are *two* things. So thoſe that are accounted the great *Maſters of Devotion* tell us; *Whatſoever employment the mind or underſtanding exerciſeth in* Prayer, *by diſcourſing, inventing motives*, &c. *theſe are onely*

* *de Myſtica Theolog.*

onely Preparations *to prayer, and not* Prayer it ſelf, *which is onely and immediately exerciſed* by the will *or* affections *adhering to God*, as [a] *Auguſtin Baker* hath it. *Meditatio docet quid deſit; oratio quid deſit obtinet: illa viam oſtendit, iſta deducit. Meditatione denique agnoſcimus imminentia nobis pericula, oratione evadimus*, ſaith S. [b] *Bernard.* And to the ſame purpoſe [c] *Jacobus Alvar. de Paz.* defining Prayer according to *Damaſcen*, [*Petitio decentium à Deo*] he addeth; *Et quidem hæc, ut fervens ſit, communiter ex Meditatione progreditur. Nam poſtquam Meditatione didicimus quæ nobis fugienda ſint vel amanda, videntes non poſſe nos ſine Dei favore aut malum fugere aut bonum præſtare, ad Orationem pro auxilii impetratione feſtinamus.* So that your wants may be ſumm'd up into a certain *Form beforehand*; and then, if your *Invention* becomes *ſilent*, your *Will* and *Affections* will play their *part* with the more *exactneſs* and *fervency*, when (there being nothing to diſtract the other Faculties) they have it *prick'd* down in a *Book* before them.

a *In Sancta Soph. Treat. 3. §. 1. c. 1. pag. 6. nu. 8.*

b *Serm. 1. in die S. Andreæ.*

c *De vit. Spirit. lib. 2. part. 4. cap. 31. (mihi) pag. 332. D.*

But you urge, that [*Common experience tells us, that the beſt are apt to loſe a great deal of their Affection, by the conſtant uſe of the ſame words or Forms.*] Which if underſtood of the *very* beſt, is a very great falſhood; For our Bleſſed *Saviour* never prayed more *earneſtly*, then when he ſaid *the ſame words*, and repeated the *ſame form* of Prayer. And the *Royall* Prophet cryes out, *As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? Cupio & ſitio cultum Dei mei viventis*, as *Theodoret* doth expound it. And yet that was a *ſet courſe* of *worſhip*. And again, *How amiable are thy tabernacles, O Lord of Hoſts! My ſoul longeth, yea even fainteth for the Courts of the Lord: my heart and my fleſh cryeth out for the living God. Bleſſed be they that*

Luke 22. 44. with Mat. 26. 44.

Pſal. 42. 1, 2.

Pſal. 84. 1, 2, 4.

dwell in thy house, they will be still praising thee: and yet, in those days, their *Solemn* Service was not made up of *Extemporary conceptions*, but of *set Forms* of *Praise* and *Prayer*, &c. to expres and entertain their affections. Christ himself sung that Hymn at his Passeover which was customarily sung amongst the Jews at their Paschal devotions, as *Beza* doth acknowledge. And *Revel.* 15.3. They sing the *old* Song of *Moses*; and I hope without any allay to their affection.

But from affirmations you come to instance thus; [*Let the same Sermon be preached an hundred times over, and try whether an hundred for one will not be much less moved by it then they were at first.*]

I confes it may be so: but here we have *non causam pro causa*, you put a fallacy upon your selves as well as upon your Reader: For this happens not through the *Identity* of the discourse, but through the *defect* of the Hearer. Man's phantasy desires novelty, and in a *Sermon* he looks to be entertained with some *variety*; but finding his *expectation deceived*, he becomes *unsatisfied*, if not moved (otherwise then at the *first* hearing of the same discourse) with *indignation*: but let a man out of *choice* read the *same* Sermon never so often over, for the *setling* of his *Judgment* and *direction* of his *Duty*, and he will find that his satisfaction will be improved. Otherwise it would be advisable to disswade men from a *frequency* of reading the same *Scripture*, and receiving the same *Sacraments*, for fear the *frequentation* should make them *nauseous*. But of this *Spiritual refection* that of *Syracides* is verified to all *truly devout* Souls, *Qui edunt me, adhuc esurient; & qui bibunt me, adhuc sitient*, They that eat hereof do yet hunger; and they that drink thereof are yet thirsty. And he that finds it otherwise in himself, had need look to it; He hath *something* in him that must be *mortified*.

Eccles. 24. 21. 29.

And

And our *Diſſenters* confeſs as much in their next words; for they tell us, [*It is not only the common corruption of our nature, but ſomewhat of innocent infirmity, that is the cauſe of this; and man muſt ceaſe to be man, or to be mortal, before it will be otherwiſe.*] So far as our *Corruption* is in fault, we muſt take care (as I was ſaying) to have it mortified; and for our *common* incident *Infirmities*, they may be help'd by wholſome methods and preſcriptions. *Caſſianus* tells us, that in his time there was wont to be ſo ſtrict a ſilence and attention at the Celebration of the Publick *Synaxes*, that you would have thought there had been never a man preſent but he that did *officiate*. And even while their City was beſieged, the *Jewes* were ſo *intent* upon their *Sacred Service*, that *Plurimi ſacerdotum, quanquam hoſtes ſtrictis gladiis irruentes videbant, intrepidi tamen in peragendis rebus divinis perſeverabant; & in ipſo libandi templúmq; adolendi miniſterio mactabantur, ſaluti quoque præferentes Religionis obſequium.* When the enemies ruſhed in upon them with their naked ſwords, the Prieſts went on in their holy Office; and preferring the duties of their Religion before their Lives, they were ſlain in the very exerciſe of their Miniſtery. When the *Prieſt* ſummons the attention of the people by that Preface, *Surſum corda*, Lift up your hearts, if they anſwer his invitation in ſincerity, *Habemus ad Dominum*, We lift them up unto the Lord, their attention is unblamable. And that we may be the better diſpoſed to carry ſuch an attention to the *ſacred* office, we ſhould reflect upon our ſelves to get a *ſenſe* of our own *indignity* and baſeneſſe; and look up to God, to gain a lively apprehenſion of his glorious *Majeſty*: and while we duely ponder our *diſtance* from him and our *guiltineſs* before him, this Conſideration will beget *Reverence*, that Reverence will beget *Attention*, and that Attention will not fail to produce *Devotion* in us.

2 *De inſtit. cap.* 10.

Joſeph. *de Bello Judaico lib.* 2 *cap.* 5.

For ſuch incident *Evagations* and diſtractions of mind as are *involuntary* and *inevitable*, they will never be imputed (for ſin) to us, if we may believe *Aquinas*, or *Baſil* in him: *Si debilitatus à peccato fixè nequis orare, quantumcunque potes teipſum cohibeas, & Deus ignoſcet: eo quòd non ex negligentia, ſed ex fragilitate, non potes, ut oportet, aſſiſtere coram Deo*, If thou wanteſt that fixation of Spirit which thou deſireſt in thy prayers, God will pardon it; becauſe it proceedeth not out of negligence, but of frailty. We had better give ſuch *innocent infirmities a toleration*, then ſeek to remove them by a *Sin* and *Scandal*; and ſuch will be our Diſobedience.

* 2ª. 2æ. q. 83. a. 13. ad 3m.

There are ſome other *infirmities* that would be thought of too, though in themſelves very *innocent*. Whereas the Soul hath * ſundry *Faculties* and *Operations*; we find by common *Experience*, that we are not able *intenſively* to actuate them all at *once*. When the *Intellect* doth moſt *earneſtly pore* upon an Object, to make a Speculation of its *truth*, the *Will* is taken off, or infeebled in her *office*, and grows *remiſs* to love and embrace the *goodneſs* of it. *And man muſt ceaſe to be man, or to be mortal, before it will be otherwiſe.* Now foraſmuch as the *Will and Affections* are the moſt *immediate active* inſtruments of Devotion (from which it hath as well its *worth* as its *being*) and foraſmuch as *theſe* can act more *earneſtly* and fix more *ſtedfaſtly* upon holy Objects, the leſs the Soul is drawn off by the *invention* and the *diſcourſings* of the Underſtanding; hence it follows that *Common Forms* (in which the ſubject-*matter* of the Prayer with ſuitable *Motives* and *Arguments* are ſo digeſted, that the *Phantaſy* and *Underſtanding* have nothing to doe, but to reflect upon them, and *quietly* to propound them to the *Will*) are of huge advantage to Devotion.

* *Cum omnes potentiæ animæ in una eſſentia animæ radicentur; neceſſe eſt quod quando una potentia intenditur in ſuo actu, altera in ſuo actu remittatur, vel etiam totaliter in ſuo actu impediatur: tum quia omnis virtus ad plura diſperſa fit minor, unde è contrario quando intenditur circa unum, minus poteſt ad alia diſpergi; tum quia in operationibus animæ requiritur quædam intentio, quæ dum vehementer applicatur ad unum, non poteſt alteri vehementer attendere.* Tho. 1. 2. q. 77. ar. 1. in corp.

By

By this means therefore we ſee *Devotion* hath been kept up, and kept alive in the *Church* in moſt, if not in all, Ages. And the *benefit* hereof, becauſe more diſcernible towards them, is *generally* acknowledged in reference to the * *Weakeſt* (which makes up the far greateſt number) of Chriſtians. And therefore, whereas you conclude, [*that the nature of the thing and the common experience of your own diſpoſitions, and of the effect upon others, aſſureth you, that* underſtanding ſerious Godlineſs *is like to be extinguiſhed, if* onely *Forms be allowed in the Church, on pretence of extinguiſhing Errours and Diviſions*;] we muſt take the liberty to tell you, that as well the experience of *our own diſpoſitions*, as the *conſtant* Practice of the *Church* in all Ages, aſſures us the contrary. Hereupon we are aſtoniſhed no leſſe at the *untruth* and *perverſity*, then at the *arrogance* of your following expreſſions, in theſe vain words, [*And though we have concurred to offer you our more Corrected* Nepenthe's, *yet muſt we, before God and men, proteſt againſt the* doſe *of* Opium *which you here preſcribe or wiſh for, as that which plainly tendeth to cure the Diſeaſe by the extinguiſhing of Life, and to unite us all in a dead Religion.*] You need not force your modeſty to tell us, (we know your opinion well enough) that your own *Geeſe* are all *Swans*: but we like none of the *breed*, for their *black* feet ſake, which trample down all *Order* and *Authority*. But your *Nepenthe's* haply are not ſo proper for your Conſtitutions: Things that do exhilarate and raiſe the Spirits, and awaken Fancy, are dangerous to be adminiſtred to the *Frantick*. And it is an ill * *Symptome*, that you proclaim your *medicine* to be your *poiſon*: but, if (finding you in ſome *Lucid interval*) we can perſuade you to take it, that *doſe* of *Opium* will be more ſoveraign to *coole* your *brain*, and bring you to *reſt*, and *ſettle* your diſtempers.

* *Orationes conſcriptas in chartis, mentibus infirmis utile eſt ut legant.* Trithem. *ut ſuprà.*

* *Apud medicos σύμπτωμα dicitur affectus præter naturam, qui morbum, velut umbra corpus, ſequitur.* Galen.

For you *talke idly* still, in your next words, [*And when our Prayers that avail must be effectual and fervent*, Jam. 5. 6. *and God will be worshipped in Spirit and truth, and more regardeth the frame of the Heart then the Comelineſs of Expreſſion; we have no reaſon to be taken with any thing that pretends to help the Tongue, while we are ſure it ordinarily hurts the Heart.*] So you ſay: but are you ſure on't? Will you not *eate* your words preſently, and tell us, that *Formes have their laudable uſe?* We ſhall obſerve it as we go along with you. In the interim we do acknowledge, that it is not the *ſtyle* and *ornament*, but the *humility* and the *fervour*, that gives the perfection unto Prayer: And Prayer is then *humble* and *fervent*, not when 'tis *deſigned* and *made* to *move* affection (as your *extemporary* ones for the moſt part are) but when it proceeds from it, as the offſpring of a heart that abounds with humility, fervour and compunction. Hence * *Climacus* adviſeth, *Noli verbis exculcioribus in oratione tua uti. Sæpe enim Infantium ſimplicia, & pura, & balbutientia verba Patrem ſuum qui in cœlis eſt placaverunt.* But he ſpeaks of the Prayer, not of a *Publick*, but a *Private* perſon, offer'd up in his *own name*, and not in the *name* of the *Church*. For ſhould the Prieſt offer up thoſe *ſimplicia* and *balbutientia verba*, thoſe Childiſh uncouth expreſſions *there*, he would certainly incurre a juſt ſhame with men, and ſo loſe that *concurrent help* which you formerly commended to us. But what? cannot a *Form* of Prayer be * *effectual and fervent*, as St *James* requires? cannot God be worſhipped *in Spirit and in truth* in it? If you *affirm*, then you produce theſe Scriptures to no purpoſe: but if you *deny*, then it will follow that no forms are *laudable*; and then you *contradict* your ſelves, and *condemn* as well *God* himſelf as his Servants for preſcribing them.

* *Grad.* 22.

* *God forbid that I ſhould ever think that there are not righteous men among the Prelatical, or fervent effectual prayers that are Liturgical;* ſaith your Advocate, in his *Peaceable Enquiry* about *Re-ordination*, p. 125.

But

But for all you have involved your ſelves in theſe palpable Abſurdities, you are reſolved to hold the Concluſion ſtill; for you ſay further, [*It is not the affirmations of any men in the world, perſuading us of the harmleſneſs of ſuch a courſe, that can ſo far unman us, as to make us diſbelieve both our own Experience, and common Obſervation of the effect on others.*] We know, *Humanum eſt errare*, and if you will not be *unman'd* in that ſenſe, who can help it? 'Tis certain, men may be deceived in their *own* * *Experience* and in thoſe *effects* which they obſerve in others. There is a *ſenſible Devotion* that begins in *ſenſitive nature*, and makes a conſpicuous alteration in *it*. It produces great *tendernesſes*, *fervour* and *melting affections*; it will draw *ſighs* from the boſom, and *tears* from the eies, and ſpring many motions of *delectation and ſweetneſs* in the heart. And men may have ſo great a *complacency* in theſe *inundations* of ſweetneſs and pleaſing *impetuoſities* (imagining them to be gracious *effects* and actuations of the Holy Ghoſt) as to be *tranſported* with them. And yet this *ſenſible Devotion* may rather indanger to depreſſe the *operations* of the *Spirit*, then advance them; and many times doth nouriſh *Pride*, *ſelf-love*, and a *contempt of others*, rather then contribute to the augmentation of *Divine Love*, or a proficiency in *Obedience*. To abate therefore the too high *eſteem* that unwary ſouls may have of this *ſenſible fervour and devotion*, we are informed by very * *creditable* obſervation, that *it* is not alwaies a ſign of a good diſpoſition or holineſs in the Soul. Very *impious* perſons may, and have injoyed it. When it is derived to us as the *gift* of God, he intends it for our *incouragement* in his pure love; and therefore it is not to be neglected. *Ne conſolationes ſenſibiles* * *vera, quamvis deſpicienda non ſint, non ſunt tamen ſupra modum æſtimandæ. Quæ nec ſunt veræ virtutes, nec neceſſarii ſolidarum virtutum effectus.*

* What think you of *Corah, Dathan* and *Abiram?* Numb. 16. 3. *All the congregation are holy, every one of them, and the Lord is among them: Wherefore then lift ye up your ſelves above the congregation of the Lord?*

* Jacob. Alvarez de Paz, *de Inquiſ. Pacis lib. 2. par. 3. cap. 3. per totum.* Sancta Sophia *Treat. 3. §. 1. c. 5. per totum.* Dr. Meric Caſaubon of *Enthuſiaſm, c. 6. per totum.*

* *Senſible devotions* are called alſo *ſenſible conſolations*, by the Writers of Myſtical Theology.

effectus, nec necessaria profectûs instrumenta, sine quibus plurimi ad magnam virtutem ac mentis puritatem ascendunt *. When they are *truly* sent us from God, they are subject to great *perversities*; if they be not used with discretion, *they* may prove pernicious, and plunge the Soul more deeply in *self-love* and *corrupt nature*, (in which *they* are much immersed.) But this *sensible Devotion*, fervour and sweetness, may flow also from the mere *natural temper* of the body, or from the *vehement intention* of the mind, or from a *tone* and *cadence* of words, or *power* of *language*, or from the *subtile insinuation* and *illusion* of the Devil; as the *Masters* of *Devotions* do generally observe.

* Jrc. Alvar. *ibid.*

Auguſt. Baker. *in Sanct. Soph. ubi supra.*

This is a Truth acknowledged in *the Morning Exercise at Cripplegate*, (p. 515.) where it is resolved, That *we may easily be deceived by our* Enlargements, *because there are many* winds *and* gales *blowing from several quarters, which may set the Soul in* active *going and doing*; *as* Popular *applause*, *high* opinions *of the Preacher*, taking-Expressions *in Prayer*, *flourishing* Novelties *and notions in a Sermon*, Satanical *infusions*, *common and ordinary* Inspirations *of the Holy Ghost*, *vouchsafed to* Reprobates, Hebr. 6. 4, 5, 6. *All which, or any of which, may so draw and delight the heart, that (as* Orpheus's *Pipe) they may make the heart dance in a duty*; *and yet for all this, it may be possible, yea probable, the heart may dance after the Devil's pipe.*

And you must give other men leave to have their *own experience* and *observation* as well as you. And when we see in you more *Humility*, *Self-denial*, *Resignation of will and self-conceit*, and more *obedience to Superiours*, (which are under a divine command, and of indispensable necessity to Salvation) we shall be the more inclinable to believe your pretensions, that some proficiency in the way of *solid* Vertue and *Devotion* is to be made by the course you plead for. But it is not the *affirmations* of all the men

men in the world, ſpeaking in their *own* behalf and in favour of their own *conceits*, that can ſo far *unman* us, as to make us interpret thoſe *practices* to be the *effects* of the Holy Spirit which *contradict* the Principles of *Chriſtianity*, extinguiſhing both Charity and Obedience.

But admit the *effects* you boaſt of were *really* the *gifts* of God, and truly tended to the advancement of his *pure* Love in you: would this warrant you to contemn or omit the eſtabliſhed *Liturgie* of the Church? All the *Maſters* of Devotion, that I have met withall, do reſolve otherwiſe. To this purpoſe conſider what *Auguſtin Baker* ſaith in his Treatiſe of *Vocal Prayer*. *As for that* Vocal *Prayer*, (ſaith he,) *either in* Publick *or* Private, *which is by the lawes of the Church* of obligation, *no manner of pretences of finding more profit by* internal *exerciſes ought to be eſteemed a ſufficient ground for any to* neglect *or* diſparage *it. For though ſome Souls of the* beſt *diſpoſition might perhaps more advance themſelves towards* perfection *by* internal *exerciſes* alone: *yet ſince generally, even in* Religion, *Souls are ſo* tepid *and* negligent, *that if they were left to their own voluntary devotions, they would ſcarce ever exerciſe either* Vocal *or* Mental *Prayer*; *therefore inaſmuch as a manifeſt* diſtinction *cannot be made between the Particular diſpoſitions of Perſons, it was requiſite and neceſſary, that* all *ſhould be obliged to a* Publick *external performance of* divine Service, *praiſing God with the tongues alſo (which were for that end given us;) that ſo an* Order *and* decorum *might be obſerved in God's* Church, *to the end it might imitate the imployment of* Angels *and glorified* Saints, *in a ſolemn* united *joyning of hearts and tongues to glorify God. This was neceſſary alſo for the* edification *and* invitation *of thoſe who are not obliged to the* Office, *who perhaps would never think of God, were they not incouraged thereto by ſeeing good Souls ſpend the greateſt part of their*

Sanct. Soph. *ubi ſuprà*, cap. 2.

time in ſuch ſolemn *and allmoſt* hourly *praying to, and praiſing God.* Thus he.

And this, perhaps, you may be induced to ſubſcribe to, if we can get you *in a good mood*, as you now ſeem to be; for you tell us, in your next words, that [*ſome Formes have their laudable uſe, to cure the errour and vice that lyeth on the other extream.*] It ſeems then there is a *Mediocrity*, and now you are reſolved to *hit* it. In good time; for hitherto you have done more then inſinuate, That *Formes* are not a worſhip of God *in Spirit and truth*, not *effectuall and fervent:* but *a dead Religion*; that *ordinarily they hurt the heart*; that they are a *doſe* of *Opium*, that doth extinguiſh *underſtanding-ſerious-godlineſs, and the life of Religion.* What could you have ſaid more to load *them* with contempt? yet now you confeſs, *ſome Formes* are not only lawful, but *laudable.* This looks like *Bellarmine's* [*Tutiſſimum,*] that gave a defeat to his whole deſigne. He writes five Books againſt *Juſtification* by Faith, and then concludes the *Controverſie* with a *Confutation* of all that he had written of it [*Propter incertitudinem propriæ juſtitiæ, & periculum inanis gloriæ, Tutiſſimum eſt, fiduciam totam in ſola Dei miſericordia & benignitate reponere.*] So our *Deformaliſts*, after a miſerable *ſtultination*, are glad to come to an *Anchor*, to their *Tutiſſimum*, and to take ſanctuary from an impendent ſtorm, by confeſſing that *ſome Formes are Lawful.* Lawfull; but for what? for nothing but to make a *medicine* to kill the *itch*, that of *pride*, *curioſity*, and *novelty*, [*the errour and vice that lyeth on the other extream.*] 'Tis well *Formes* are good for *ſomething* in your opinion. But let a *wiſe* and an *humble* man uſe them, and *they* will ſerve very well to entertain and exerciſe a ſound *Faith*, and a ſincere *Love*, and a ſubſtantial *Devotion.*

But by this we ſee *theſe* men can ſpeak truth, if they liſt,

liſt, eſpecially when *their reputation* and intereſt is concerned in it; witneſs that Poſition of Mr *Baxter*'s, * which, if his Party had the conſcience to practiſe it, would put an end to our *Diviſions*, and ſettle us in a happy ſtate of *Uniformitie*: for thus he ſaith, [*Let me be bold to tell my opinion to my Brethren of the Miniſtry, that though I deny them to have either credit or Authority* againſt *the known* Word *of God, yet ſo great is their credit and Authority, even as Teachers & Guides of the Church, in Cauſes* agreeable *to the* Word, *and in Cauſes to the people* doubtful *and* unknown, *and in Cauſes left by the* Word *to* their *determination, (the Word determining them but generally) that I think the ignorance of* this *truth hath been the main cauſe of our ſad* Confuſions *and* Schiſms *in England, and that the* Miniſters *have been* guilty of it, *partly by an over-modeſt* concealing *their Authority, and partly by an indiſcreet* oppoſition *to the Papiſts errour of the* Authority *of the* Church: *and I think that till we have* better *taught, even our* Godly *people, what* credit *and* obedience *is due to their* Teachers *and* Spiritual Guides, *the Churches of* England *ſhall never have* peace, *or any good or eſtabliſht* Order. *I ſay again, we are* broken *for want of the knowledg of* this *truth, and till this be* known, *we ſhall never be well bound up and healed.*] This is Mr *Baxter*'s ſober Conceſſion; and he thought it ſo *ſignal a verity*, when he wrote it, that he ſet a *hand* in the *margent* to *remark* it, and *point* it out to every Reader, as moſt *worthy* his obſervation. Let him *preach* the *ſame* Doctrine ſtill, and *act* accordingly, and I doubt not, the *Liturgy* of the Church will become a *Landable* Form of Divine Service, and more frequented.

* *In his* Unſavoury Volume *againſt Mr.* Crandon, *or his* Noſegay *preſented to Mr.* Joſeph Caryll. (*page* 83.) *ante finem.*

An important truth falls from the pen of Mr. Baxter, *if he could* ſay and hold.

But is it any *uncharitable* or *raſh* Cenſure to ſay, that *He* hath juſt cauſe to cry out againſt himſelf, (*Video meliora probôque, Deteriora ſequor,*) when we ſee him ſo *refractory* to his *Spiritual Guides*, ſo *croſs* to his own *Prin-*

ciples, setting himself in the *breach* industriously to prevent the *closing* of it? To this end he hath a *new devise*, in the next passage, which is recommended to us in these words, [*And might we but sometimes have the liberty to interpose such words as are needful to call home and quicken attention and affection, we should think that a convenient conjunction of* both, *might be a well-tempered means to the Constitutions of most.*] It seems your Wit goes a *Wool-gathering* at the time of your devotion. But admit it does; is not the *voice* of a *Publick Solemn Office* loud enough to call it home, or can you not find a *Rod* to fetch it? Get a lively *sense* and *conscience* of your *duty*, with an *apprehension* of that dreadfull *Majesty*, which is alwaies *present*, to behold with how *serious* an affection and reverence you perform your *homage* to him; Try what effects that will work upon your *Phantasy*. However we commend your *modesty*, that you desire *but sometimes* to have the liberty *to interpose* such words as are *needful* to *call home and quicken attention and affection*. But what? will a *dead* affection and a *roving phantasy* serve God's turn or yours *otherwhiles?* Besides, do you take notice that your affection is *dull*, and your Phantasy a *wandring*, or do you not? If you do not, you have no occasion of such *interjections*; if you do, then *now* you are *awakened*, and you have nothing *more* to doe, but to be *careful* to go *forward*. He that apprehends that (out of his own oscitancy and heedlesness) he hath *step'd aside*, and *loytered* in his journey, and yet *descries* his right way before him, does but *trifle* and wander *more*, in running to the next house to parly about his deviation. And what are those *needful words* which you desire the liberty to *interpose*, in the use of the *Common Publick Form?* Are they *non-sense*, or *significant?* If *Non-sense*, then it will be ridiculous to interpose them; If *Significant*, then either they signify the *same* thing with the *Form* wherein you would

would *inſert* them, or ſomething elſe. If the *ſame* thing with the *Form*, why ſhould the *Form* be *interrupted*? why cannot you pray for the ſame thing in the ſame words, as did our Saviour? If they ſignifie ſomething elſe, (that is not in the *Form*, and yet you will *interrupt* the Form to *interpoſe* them,) inſtead of *quickening attention*, you will raiſe a *wonder*, and give a *ſcandal*, and put the people into *confuſion*. And therefore 'tis your wiſeſt way to keep thoſe *needful* awakening words, as a *Reſerve*, to aſſiſt you in your *private* Cloſet; for the conjunction of ſuch *crude* interpoſitions with the *Publick ſolemn Liturgy* would be diſconvenient, they will never *cotton* well, nor doth God allow that his field ſhould be ploughed with an Ox and an Aſs yoak'd together.

[*But ſtill we ſee*, (as you proceed in your Complaint) *the world will run into extreams, whatever be ſaid or done to hinder it.*] And they that can run *faſter* this way then *your ſelves*, for me, let them win the goale and wear the garland. But you ſeek to juſtifie your ſelves, (if you could) in your next lines, where you ſay [*It is but lately that we were put to it, againſt one* extream, *to defend the lawfulneſs of a Form of Liturgy.*] I perceive you would faine be reputed *Medium Harmonicum*; but the world knows, you have for a long while marr'd the *Muſick* of this Church by your jarring *diſproportions*. For who *untaught* even your *Godly* people, what *credit* and *obedience* is due to their *Spiritual Guides*, but you? Who pulled down and diſgraced the *Solemn Liturgy* of the Church but you? That you were *put to it, to defend the lawfulneſſe of Liturgie*, was a *neceſſity* of your own *creating*, and you did but fight with your own *ſhadow* in that combate; for that *extream* was your own production, and we obſerve you cannot forbear to expreſſe a very *fond* affection towards it upon all occaſions in your diſcourſe. No, no,

We cannot be deluded by such *aquivocation*; you never cordially espoused the quarrel of a *Liturgy*: we perceive well enough where the shoe wrings you, (in your next words) when you tell us [*Now on the other extream, it troubleth us that we are forced against* you, *even* such as you, *to defend the use of such prayers of the Pastours of the Churches as are necessarily varied according to Subjects and Occasions; while you would have no prayers at all in the Church but such Prescribed Forms.*] Whether that *reduplication* of [*you, even such as you,*] be an *Emphasis* of respect or indignation, we shall not consult Mr *Baxter's Grotian Religion* to interpret it. But if to have no Prayers in the *Publick Solemn Service* of the Church but Prescribed *Forms* be one of your *Extreams*, we hope 'tis so onely in that *sense* in which the *Pythagoreans* called Vertue ἀκρότης, an *extremitie*, for its *supereminency* and perfection; for we are sure it is opposite to no *moral* Vertue. And yet if the *Pastors* of the Churches (by them understanding the *Bishops*, as the *Ancients* usually do) shall in their Prudence think fit to *vary* the Forms upon occasion, we are alwaies content to submit to the variation: But that *single* Presbyters ever had that *Liberty* of varying *according* to their own *Phantasies*, we stedfastly deny. And we adde yet further, that the *Subjects* and *Occasions* may be *such* as *in discretion* are not fit to be inserted into the *Solemn Service* of the Church. S. *Paul's* thorne in the flesh might have wounded the heart of an unwary *weak* Disciple, if it had been inserted into the Publick *Liturgy*. * It is more *safe* and *prudent* to recommend some things to Almighty God in general expressions, then to insist too *particularly* and positively upon them. Christ knew very well the *chief* and *particular* wants of his Disciples, when they begg'd that *form* of Prayer of him; yet he descends not to any enumeration of those particulars, but delivers the

* *We could tell you of Tickets put up to Ministers to beg their Pulpit-prayers, which have been not onely very strange, but very scandalous; and he is a stranger to this City that hath not observed it.*

the Form in *General* terms, becauſe it was for a *Publick* uſe and benefit. *In petendis à Deo beneficiis ſæpe erramus, nec in hiſce rebus Deo quaſi precum vis eſt adferenda, ſed liberum illi permittendum, ut nos quò libuerit maximè impellat. Fieri enim ſæpe ſolet, ut Deus iis qui hac animi diſpoſitione carent quod petunt impertiatur, quod tamen ipſis ruinæ poſtea ſit occaſio. Quare* Diaboli *videtur eſſe ad certarū ejuſmodi rerum intempeſtivas efflagitationes incitare.* To this we may adde that of *De la Cerda. Petere pro ſeipſo* temporalia, *quamvis unicuiq;* eatenus *liceat quatenus per talem petitionem fatemur Deum omnium* authorem & proſpectorem, *eique nos ſubmittimus, ea efflagitantes quæ nobis adminiculo eſſe poſſunt ad virtutem & ad ſuum ipſius cultum: tutius tamen eſt, nihil* in particulari *poſtulare, niſi* ea *quibus nullo modo poſſumus* malè *uti, ut* cor contritum & humiliatum, deduci in viam veritatis, & in ſemitam mandatorum Dei, *&* ſimilia. *Cætera verò, quorum* bonus *poteſt eſſe &* malus *uſus, ſub* generali *nomine petenda ſunt, ut docebat* Socrates, *dicens,* Bona à Deo petamus, *hoc eſt, ſub hoc* generali *nomine,* Da quæ nobis bona ſunt. *Quantumvis enim* conditione *moderetur petitio noſtra, dicentes,* ſi fuerit voluntas tua; *ſemper tamen* latet anguis in herba, *hoc eſt,* voluntas noſtra *in illa conditione,* aviditaſque *impetrandi, quod* noſtra *eſt voluptas.* De la Cerda *in Epiſt. ad Rom. c.* 8. §. 74. *ad hæc verba* [Nam quid oremus ſicut oportet, neſcimus.]

Roſignolius *de Diſciplina Chriſtiana Perfectionis, lib.* 3. *c.* 19.

But you demand, [*Why may we not adde, that whoſoever maketh the formes impoſed on us, if he uſe them, is guilty as well as we, of praying according to his private conceptions?*] For your ſatisfaction herein you might have remembred the old Rule, [*Cum duo faciunt idem, non eſt idem:*] What is compoſed as well by the direction as allowance of *Authority*, and is injoyned by it to be uſed, hath that *ſacred* ſtamp upon it, that doth ſufficiently diſtinguiſh it from all *private* Conceptions. You

You adde in the laſt place, [*We never ſaw it proved from Scripture, that Chriſt appointed any to ſuch an office, as to make Prayers for other Paſtours and Churches to offer up to God: and that this being none of the works of the Apoſtolick or common Miniſterial office in the Primitive Church, is no work of any office of Divine Inſtitution.*] That *God* made *Forms* of *Prayer* and *Bleſſing* for the uſe of the *Church* and *Prieſthood* is evident, *Numb.*6.23,* &c. *Luk.* 11,2. That *David* and other Holy *Prophets* were *inſpired* of God for *that* work, cannot be denied; or if it ſhould, we may prove it by theſe inſtances. 1. Officers are deſigned, 1 *Chron.* 15,16,17. And 2. their *office* (to celebrate the *Solemn* Service of God *morning* and *evening*) is appointed, 1 *Chron.* 23.30. And 3. *this office* did not conſiſt of *extemporary Conceptions*, but of *ſet* & *preſcribed Forms*, penn'd by ſuch perſons as were endow'd with *Gifts* and inveſted with *Authority* to doe it: as may eaſily be evinced from the very *Titles* of theſe *Pſalms*; *Pſal.* 4. [*To the chief Muſician on Neginoth*, A Pſalm of *David*] That is, "ſaith *Deodati*, Publiſhed by *David*, for the *uſe* of the "*Church*, though it was penn'd before upon ſome *parti-*"*cular occaſion*. *Pſal.* 50. the *Title* is [A Pſalm *of Aſaph*] a famous Muſician in *David*'s daies, 1 *Chron.* 25.2. who was alſo a *Prophet* and Compoſer of *Pſalms*, 2 *Chron.* 29.30. "Whereupon (ſaith *Deodati*) it is not certain "whether the *Pſalms* which are *intituled* by his name were "compoſed by *him*, or whether they were onely *directed* "to him and his ſucceſſors, to be *plaid* and *ſung* in their "turns by the holy Muſick. *Pſal.* 102. the *Title* is [*A Prayer of the afflicted, when he is overwhelmed, and powreth out his complaint before the Lord.*] "It is apparent, ſaith "*Deodati*, that *this* Pſalm was penned towards the end of "the *Babylonian* Captivity, *to be a Form of Prayer for the* "*reſtauration of God's people*, according to his promiſe.

* *See* Ecclus. 50.20.

Pſal.

Pſal. 92. the *Title* is [*A Pſalm* or *Song for the Sabbath day*] "that is, ſaith *Deodati*, to be *ſolemnly* ſung in the "*holy Aſſemblyes* upon the *Sabbath day*. From *Pſal.* 120. to *Pſal.* 134. (*incluſivè*) there are 15. Pſalms which are intitled [*Pſalms of Degrees.*] "Which *Title*, ſaith *Deo-* "*dati*, is of very obſcure and doubtfull ſignification; yet "the likelyeſt opinion is, that theſe Pſalms were either "newly penned, or choſen out from amongſt the old ones, "to be *ſung* by the people in their return from *Babylon*, "in their ſeveral daies journeys or ſtages as they tra-"velled, either one or more, or all at every removing. "Others ſay they were *ſo* ſtyled, becauſe they were wont "to be ſung upon thoſe fifteen *ſteps* which were between "the mens *Court* and that of the Prieſts. However we are ſure they are *Forms* of *Worſhip*, of *Praiſe*, or *Prayer*, and *Thanksgiving*: and then, if you will allow the *Compoſers* of them to be of God's *appointment*, we have even *in Scripture* found ſome *appointed by Chriſt to ſuch an office as to make Prayers for other Paſtours and Churches to offer up to God.* And may we not find the like in the *New Teſtament? Erant nonnulli apud priſcos illos Chriſtiana fidei ſectatores qui ſupplicandi gratiam linguâ exciperent*, &c. *Quinetiam Pſalmos ex priſcis illis nonnulli per ſpiritalem gratiam componebant. Cum pleraque eorum quæ nobis proſint ignorantes inutilia peteremus, accedebat orationis chariſma uni cuidam eorum qui tum vixerunt, & quod communiter omnibus conferebat, ipſe ſtans precabatur, alioſque id petere docebat.* And that theſe *Pſalms* and *Prayers* were intended for the uſe and benefit of God's Church we may conclude from the whole diſcourſe of the Apoſtle. And when that Apoſtle gives ſo ſtrict a charge, [*Let all things be done decently and in order; let all things be done to the glory of God; let all things be done to edification;*] Is not the duty of *ordering* all things according to this *Rule* eſpe-

Theophylact. *in* 1 *ad Corinth. cap.* 14.

Idem ad Rom. 8. 16.

cially incumbent upon the *Governours* of the Church? Doth he not say *personally* to *Titus*, [*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting?*] *Tit.*1.5. And doth he not write to *Timothy*, [*that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all men?*] Is not *Timothy* the Bishop incharged with *this* Office? and is not this a *special Order* given to *him*, touching the *Substance* of *Publick Prayer* to be setled in all the *Assemblies* of his Jurisdiction? This therefore is a *work* of the *Apostolick* or *common Ministerial office*, and consequently the *work* of an *office of Divine Institution.*

1 Tim. 2. 1. See Mr *Thorndike* of *the Service of God in Publ. Ass.*

But admit we had no such warrant, either of *expres Precept* or *clear Example*, in Holy Scripture for this Practice: yet the *lawfulnes* thereof may be evinced upon these undeniable *Principles*,

1. The Apostles intended *Unity*, and to that end recommended *Order* and *Uniformity* to the Churches. That they intended *Unity* is evident, *Ephes.*4.1,2,3,&c. *I therefore, the Prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowlines and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* And *Rom.*16.17. *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.*

See 1 Cor. 1. 10. and Rom. 15. vers. 5. 6. *ut supra.*

That they recommended *Uniformity* and *Order*, to preserve that *Unity*, is no less evident; and upon this account, their *Order* was a Prospect of so much pleasure to the Great Apostle in the Church of the *Colossians* (Col. 2. 5.)

For

For though I be abſent in the fleſh, yet am I with you in the Spirit, joying and beholding your Order, *and the* Stedfaſtneſs *of your* Faith *in Chriſt* *. When men begin to break *Order*, they grow *looſe* in their *Faith* both to God and man. This is the Firſt *Principle*.

* *Vide R. P. E. S.* Jo. Devenant. *in Locum.*

2. The Apoſtles, at their *firſt* preaching of the Goſpel, did not eſtabliſh that *Order* which the *State* of the Church did *afterwards* require. This is evident, from thoſe *Decrees* made in the firſt Council at *Jeruſalem*, Act. 15. and from that of the Apoſtle, [*The reſt will I ſet in order when I come.*] The Second *Principle*.

3. *They* exſpected ſuch a *ſettlement* to be made by thoſe to whom they did intruſt the *Government* of the *Church*. This is evident from St *Paul*'s Epiſtle to *Titus*, (Chap. 1. 5.) where he tells him, [*For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are left undone*, (according to the Original.)] From which words theſe two things do naturally follow: 1. That, at his firſt preaching of the Goſpel St *Paul* had left ſome things *undone*, which, even in his own judgment, were, afterwards, fit to be done, (which ſhews the vanity and falſhood of that pretenſion, That becauſe the Apoſtles did not eſtabliſh ſuch and ſuch things, therefore (forſooth) they did not think them convenient to be eſtabliſhed at all.) 2. (From hence it follows) That he exſpected the accompliſhment hereof from the care of *Titus*. The Third *Principle*.

4. They gave certain *Canons* or general *Rules* to direct the *Governours* of the Church in making ſuch Eſtabliſhments. Such are thoſe mentioned in St *Paul*'s Epiſtles, *Let all things be done to the glory of God*; *Let all things be done to edification*; *Let all things be done decently, and in order*. Hereupon * *Calvin*, writing of *Eccleſiaſtical Conſtitutions*, doth acknowledge ſome of them to be lawful, *ut*

* *Inſtitut. lib. 3. cap. 19. §. 25.*

Dei verbo consentanea, as being consonant to the Word of God. And * *Beza* saith, *Necesse est ut in domo Dei omnia ordine fiant; cujus Ordinis una quidem est universalis ratio ex verbo Dei petenda, sed non una & eadem forma quibusvis circumstantiis conveniens:* That is, *It is necessary that in the house of God all things be done in Order; of which Order the one Universal Rule or Reason is to be taken out of the Word of God, though there be not one and the same form agreeing in all circumstances.* And again, *Ejusmodi constitutiones,* (saith he) *quod attinet ad finem & fundamentum, nempe generale illud decorum quod nobis observandum præcipitur, divina sunt & cœlestes:* That is, *Such Constitutions, as to the end and foundation of them, to wit, that General* Decorum *which we are commanded to observe, are divine and celestial.* The Fourth *Principle.*

* *In confes. Fidei, cap. 5. §. 17.*

§. 16.

5. They left it to the *Judgment* of the *Governours* of the Church to determine of the *Particulars* to be established according to *These* Rules. That the Church hath power to institute External *Rites*, and prescribe *Forms*, and to make *Canons* and *Constitutions*, to *assist* her Children and *regulate* their *Practice* in the *Publick* Worship and Service of God, is the *Confession* of All Churches. And this is consonant to the *Word* of God too. For *that* Word, or God by it (which is all one) gives a charge to the *Church* (as hath been said) *to doe all things to Edification, and the Glory of God*; and to this end, it injoyns *her* to perform all her Holy Offices *decently* and *in order*, and to worship God *in the beauty of Holiness*. This the Word of God commands, but does not determine the *Particulars* wherein that *Order, beauty* & *decency* do consist. It follows therefore that *This* Word of God supposeth a *Power* in the Church to *institute* Rites, and *prescribe* Forms, and *make* Canons to *this* purpose. And where shal we find this power *lodged* by the Apostle, (at that time when there were no

Kings

Kings that were *nursing Fathers* to the Church:) *For this cause I left thee*, (*Titus*, a *single* Person, and at least a *Bishop*,) *in Crete, that thou shouldst set in* order *the things that are wanting*, (Tit. 1. 5.) The Power and Authority is lodged in the Governours, that is, the Bishops of the Church. The Fifth *Principle.*

Remember Mr *Baxter's* Doctrine before mentioned, of the Authority of the Governours of the Church.

6. That all *Subjects* and *Members* of the Church are *obliged* in Conscience to *submit* to and *obey* such *Determinations.* For 'tis most certain, where *some* are impowered to command, *others* are injoyned to obey; else the *Power* given to *Superiors* would be to no effect. Hereupon *Beza* acknowledgeth, That although these *Ecclesiastical Constitutions* be *Humane and mutable*, and do not *propriè per se*, properly by themselves *bind the Conscience*; yet, *si quidem probæ & justa sunt*, if they be just and honest, we are so far forth obliged to observe them as they conduce *to the edification of the Church, and that we may avoid Scandal.* Thus *Beza.* And the *Presbyterian* Divines do acknowledge as much in their *Grand Debate*, (pag. 92.) [*The Subjects* (say they) *are bound to obey a* * true *Authority in such impositions* (as they are there speaking of,) *where the matter belongs to the Cognizance and Office of the Ruler.*] But suppose I should *scruple* my Obedience, *thinking* my *Superiour's* impositions to be against the commands of God. Why, even in this *case* I am obliged to *lay aside* my own *scruples*, and to bring *such thoughts* into *captivity to the obedience of Christ*, who hath commanded me *to obey those that have the Rule over me.* My *doubting* whether the Command be *Lawful*, or whether it *exceeds* the Power of my *Superior* to command it, will not excuse my Disobedience. For in doubtfull matters, *Melior est conditio Possidentis*, He that is in *possession* hath the better *interest*: And that the *Superior* is possest of his *Right* of commanding is unquestionable; and therefore I am bound in Con-

Ut Ecclesiæ ædificationi cedant, & offendiculum vitemus. Beza *ubi supra.*

* Was *O. Cromwell's* a true Authority? you thought your selves bound to obey that, true or *false.*

Hebr. 13. 17.

ſcience to ſtand for his *command*, till it be evinced that his command is of a thing *unlawfull*, or above the *ſphear* of his *Autheritie*. 'Tis true, A ſuperior cannot command a thing *unlawful*: but ſeeing he doth *judge*, upon *mature* deliberation, that his command is *lawful*, though thou doubteſt of the Honeſty or Lawfulneſs thereof, it is much more equal, in this caſe, to ſubſcribe to his *Judgment*, then to give way to thy *Scruple* or *dubitation*. Otherwiſe it will unavoidably follow, that all *Law* and *Order* is gone, when upon the account or pretence of ſuch *thinking*, *doubting* or *ſcrupling*, the moſt *ſtubborn* and *pertinacious* may take liberty to *oppoſe* all *Laws* and *Orders*, there being no way left to bring them to acknowledge *any*, as *ſubſervient* to the Lawes of God, or *conſiſtent* with them, but ſuch as *Themſelves* ſhall *dictate* or find *ſuitable* to their own *Humour*.

I have now finiſhed my deſign, and run over ſo much of *The Grand Debate* as I undertook to Anſwer; (The Reſt, I hope, will be managed by a better pen and judgment.) And if they have alledged any thing elſe in favour of their *Pulpit-Conceptions*, to the *neglect* or *diſparagement* of the *Publick* Form, (in ſome other Paragraphs of their *Debate*, which I have not yet had the leiſure to examine) I am apt to perſuade my ſelf, it is obviated in ſome part of this diſcourſe.

But we need no more to juſtifie the Governors of the Church in their impoſition of Set Forms, then what the evidence and force of truth hath drawn out of the very bowels of *Smectymnuus* to this purpoſe.

[a] Mr Tim. Tong in his *Dies Dominica*, lib. 2. cap. 10. pag. 112.

Primò (ſaith [a] *T. T.*) *preces ſecundum temporis qualitatem erant adhibita, hominum mentibus ad precandum devotè à Sp. Sancto diſpoſitis. Poſtea verò (quando aſtutiâ Diaboli varii in religione obrepſerant errores) protractu temporis evenit, ut preces contra fidem ab aliquibus invehrentur.*

tur. Prospiciente Ecclesiâ huic Errori, triplex adhibitum erat remedium. Primò, cautum fuit, ut nulli pro arbitrio precum formulas contexere, quas in publicis conventibus recitaret, liceret, sed * eædem retinerentur in quocunque conventu. *Ita Conc. Laod. Can.* 18.

Deinde statutum erat, ut de precibus, quibus in congressibus uterentur, cum instructioribus fratribus conferrent. *Ita Conc.* 3. *Carthag. Can.* 23. *erat cautum.*

Tandem definitum erat, ut nullæ aliæ preces vel orationes dicerentur in Ecclesia, nisi quæ à Synodo erant approbatæ; *(Concil. Milevit.* 2. *Can.* 12.) nè forte aliquid contra fidem, vel per ignorantiam, vel per minus studium, sit compositum. *Utriusque remedii, secundi scilicet & tertii, occurrit mentio in Concil. Afric. can.* 70. T. 1. Thus he.

* *I. e.* Such as had been used in the Church *diuturnâ consuetudine*, as *Zonaras* interprets it. Whence we infer, that such Forms had then been customarily used for a long time in the Church.

And, not to reflect upon the Artifice which is there used to make these Authorities, if it were possible, to comply with the *Smectymnuan* design and interest, we may averre with Confidence, that never had any Church more reason to *determine* the several parts of the *Ministerial* office, then the Church of *England* hath at this day.

The End.

[illegible]

[illegible] Cant. 3. Cath. [illegible] Cal. 23. [illegible]

[illegible] defensum [illegible] precis vel orationes [illegible] in Ecclesia. [illegible] (Concil. [illegible] 2. Cap. 11. [illegible]

[illegible] Concil. [illegible] 70. [illegible]

[illegible] Apostolice which is [illegible] Authoritie, it is were possible, to comply with the [illegible] Church [illegible] at this day.

The End.